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THE

JULY 1951

CRESSET

A REVIEW OF LITERATURE,
THE ARTS AND CURRENT AFFAIRS

.....



- Religious Liberty
- Government and the State
- The Finger of God

VOL. XIV NO. 9

THIRTY-FIVE CENTS

THE CRESSET

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THE CRESSET

VOLUME 14

JULY 1951

NUMBER 9

Notes and Comment

BY THE EDITORS

Latter Day Beatitudes

BLESSED are the proud in spirit: for theirs is the power among nations.

Blessed are they that rejoice: for they have no need of consolation.

Blessed are the forward: for they shall get what they want.

Blessed are they that do lust for the things of this world: for they shall be satiated.

Blessed are the unyielding: for they shall enforce their demands.

Blessed are the cynical in heart: for they shall see man as he is.

Blessed are the strong: for they shall be called the saviors of western civilization.

Blessed are they which will bathe the world in blood for righteousness' sake: for they shall organize the world for peace.

Blessed are ye when men shall

applaud you and respect you and shall say all manner of good things about you, even though falsely, for your contribution to education or technology or any other institution of man.

Rejoice and be exceeding glad: for that is what makes life worthwhile: for so praised they the false prophets that were before you.

Ye are the iron of modern society, but if the iron have become rusted, wherewith shall it be strengthened? it is thenceforth good for nothing but to be ground under foot of other nations.

Ye are the splendor of the world. A nation that is armed to the teeth cannot be hit.

Neither do men make armaments and use them for duck hunting but for war; and they impose order upon all the world.

Display your armaments to the

world, that they may see your strength, and stand in terror of your power among the nations.



True Patriotism

SOMEWHERE between the professional patriot and the traitor stands the great mass of loyal Americans who consider their country neither the epitome of perfection nor the prime menace of the modern world. These Americans carry their patriotism as they carry their love for their wives, in their hearts and minds and souls, not on their tongues or on their sleeves. They know that the United States, like any man-made institution, has a generous share of imperfections, that at times it can be in the wrong. And yet they love it.

It is to these people that the country must look in every time of crisis. They do the hard work and the fighting, the praying and the dying. While the professional patriot has both hands busy waving flags and the traitor is crawling around gnawing at the foundations, these people are carrying the load. And though they are annoyed by the yappings from both sides, they are much too busy to yap back.

And yet it is possible for their patience to wear thin. We are getting somewhere close to that point

right now. And while we hold no brief for traitors, we are just as sick and tired of the professional patriots, the super-100 per cent Americans who pile up all of their personal likes, dislikes, prejudices, and special interests and wrap the star-spangled banner around them with a demand that we accept the flag and all they have chosen to wrap it around as Americanism.

Despite our own preference of a free-enterprise economy over a controlled economy, we do not consider the free enterprise system an essential to American democracy. Despite our admiration for General MacArthur, we do not think that those who boo the General are necessarily Communists (as one of the Chicago radio announcers seemed to think). Despite our suspicions of a world state, we do not think it is an indication of disloyalty for people to work toward the abolition of national states. Despite our opposition to Soviet aggressiveness, we do not think that a bullheaded refusal even to sit down with the Russians to try to work something out is a sane national policy.

Our country is a great country and our hope is that she will remain great. But a country is only the sum total of its citizens. If she is to be great, we must be individually great. If she is to be unafraid, we must be individually unafraid. If she is to continue to

be the hope of the world, we must, individually, be the kind of men and women who inspire hope. Florid words are no substitute for conscientious, day-by-day action.



Little Boys and Automobiles

HE WAS just a little boy, a first-grader, and it was thoughtlessness that caused him to dart across the street in the middle of the block. The driver of the car that hit him was innocent, as the law understands innocence, and he had insurance to cover most of what it will cost to piece together the little leg that was broken just above the knee and sew up the ears that were cut and stop the bleeding from inside. So perhaps all in all it could have been worse. The little boy can be added onto the "Injured" figures rather than the "Fatality" figures.

But who will give him back these summer days that should have been spent in watching the dragonflies hover over the pond or in bunting a softball out past the pitcher's box? How much will the insurance company pay his mother for lying awake nights wondering whether the hurt inside him has really been healed and what real difference will it make to an anxious father whether the driver was legally "innocent" or "guilty"?

"Boy Injured Crossing Street." The headline will appear so often in so many papers during these summer months and the stories under the heads will go unread except by the handful of people in each instance to whom the headlines will mean deep personal tragedy.

Our children are not born with the picture of the world which we adults have developed over the years—a world of limits and boundaries, of rights of way and corner crossings. Like nobles on their estates, they move freely about over the earth, only gradually coming to realize that where multitudes of people live in small areas there must be restrictions upon every individual's freedom. And even the most careful parent lives at the mercy of that one thoughtless moment when all of the warnings are forgotten and only the guardian angels stand between a little life and the onrushing wheels.

Even a careful driver may fail to see the little boy running after the ball or the little girl running across to meet her father. But too many drivers are not careful. Too many drivers just don't care. These drivers are murderers, actual or potential. They have no more right to operate an automobile (which is a potentially lethal machine) than a feeble-minded man has to mix medicines. And you

and we, as citizens of a representative democracy, become accomplices in murder if we do not demand that the reckless driver be taken off the street.



The Devout Worshipper

AND now a little gossip about one of our neighbors.

He's really a pretty nice sort of fellow—good husband, devoted father, registered Republican. He works hard all week, saves his money, and hopes someday to have a little white prefab with a picket fence around it. All in all, the sort of neighbor one likes to have around.

What interests us most in our good neighbor is his deep religiousness. He is proud of his god and faithful in his worship. While some of us grumble about having to spend one hour a week in worship, he spends at least three hours every week and sometimes more. While many of us have only a very vague idea of the nature of our God, he spends hours studying his god, learning to recognize its every sound, marvelling at its beauty and power, fretting over any small sign of its discontent. He loves to be with his god, he loves to do things for his god, he loves to display his god.

The climax of his devotion

comes every Saturday afternoon when, dressed in his priestly garb of rubber boots and T-shirt and bearing the ritual polish and chamois skin, he massages his god—not half-heartedly or crudely but with infinite care and gentleness. There is a gleam in his eyes as he performs the ritual and often his joy causes him to burst into song, sometimes off-key but always full-throated. Often he invites a friend to join him in the ritual and at such times he does not cease to sing the praises of his god.

All of this is most pleasing to see and so contagious is his enthusiasm that we find ourselves becoming more and more kindly disposed toward his god, so much so that, at times, we permit it to carry us about and display those marvelous qualities of which our neighbor boasts. And at such times we are almost convinced that he is right when he maintains that there is no god like unto his god.

But then we observe that each of our neighbors is just as devoted to his own god, just as faithful in his worship, just as proud of his god's attributes and performances and a doubt crosses our mind. Pontiac, Chrysler, Buick, Ford, Studebaker—each has its cult of worshippers and we remain undecided, an agnostic tortured by the desire to believe.



Ha! Ha! and Spuyten Duyvil

IN OUR travels about the country these past couple of months, we have been noticing place names, particularly the names of suburban developments. It is our thesis, which we will expound at more length one of these days, that place names grow out of the psychology of the people who found a place and, to a certain extent, impose their psychology upon people who live there.

But to get back to the point. What we found was a surprising monotony in suburban names, almost as bad as the monotony in cemetery names. The names ran to various types of park, various species of trees, and the names of real estate operators coupled with the word "heights." This distresses us because we think that the least a town needs is a distinctive name.

Our knowledge of New York is limited, but we have often thought how proud we would be if we could tell people that we live in Spuyten Duyvil. Up in Canada, we know a man who lives on the shores of Go Home Lake, a name almost as distinctive as that of Quebec's Lake Ha! Ha! In our own country, we have always been grateful for the heritage of Indian names, the most beautiful of which, in our opinion, is Wawatosa. Close behind these names we would place the old Dutch

names and the old Spanish names.

While we are on the subject of toponomy, we might mention that one of the many depressing things about the USSR is the deadening monotony of its place names. There is a Stalinsk, a Stalingrad, a Stalino, a Stalinabad, and half a dozen other Stalin compounds with similar compounds built around the names of Kalinin, Lenin, Molotov, and the other Communist divinities. Compare these mechanical hybrids with the old indigenous Russian names like Odessa or Novgorod or Kiev.

One type of name we have never liked for communities is the name of a saint. Every community has business houses or other services which, while honorable, are hardly the sort of enterprise one might expect a saint to be engaged in. But when a town is named St. Chrysostom, there will almost inevitably be a St. Chrysostom Liquor Store or a St. Chrysostom Soap Company or something equally absurd.



Notes on the Great Debate

WE HAVE assiduously refrained from saying much about the MacArthur-Truman business because we do not think that the country is ready, yet, to move from personalities to policies. We

hope the move will come before it is too late.

A few observations of a general nature may, however, be in place. The first of these is that Dean Acheson has been blamed for a lot of things which are not so much his own policies as they are inherited policies. His removal from office will not satisfy those of his critics who are honestly seeking a change in national policy.

Secondly, we are concerned about the ages of the men who are currently responsible for much of our policy-making. We have said this before and we will say it again, that the world view of retired generals and superannuated Congressional committee chairmen may be, and often is, quite different from the world view of most of our people, especially those young people upon whom the responsibility of implementing policy will fall most immediately. Our national government today is in the hands of old men. We respect old age but we respect also the right of those who are going to have to carry out policies to have a hand in shaping them.

Thirdly, we join the many magazines and newspapers who, in all seriousness and without any partisan motive, demand that the President clean up his official house. Clowns and fools and petty

grafters and some grafters not so petty will, of necessity, sneak into any government. They need not sit at the foot of the throne. No one seriously doubts the integrity of the President. Many of us doubt his judgment. If the President sincerely believes in the course of action he has outlined (and we believe he does), he owes it to those who would support him to remove the obstacles which stand in the way of full support.

Finally, we call upon the Republican party to prove its capacity to govern by setting an example of intelligent and loyal opposition. It is evident that perhaps even more than half of the American people are in disagreement with the administration's foreign policy. Here is the opportunity for the Republican party not merely to snipe at the administration, not merely to mend political fences, not merely to condemn every statement that comes out of the White House or Foggy Bottom, but to come forward with an alternative policy. This policy should set down a line of action, supported by facts, and should show an awareness of the calculated risks that must be accepted in any line of policy. And the debate, then, should be on issues, not on personalities.



The



PILGRIM

"All the trumpets sounded for him on the other side."

—PILGRIM'S PROGRESS

BY O. P. KRETZMANN

This Is My Own

The little essay which occupies this space landed on my desk a few months ago. The author wishes to remain anonymous, but I can perhaps divulge that he is (of all persons) a theological professor. Apparently he has looked up from his books to take a long, clear, intelligent look at the world through which he moves. In addition I note with surprised interest that he writes well and eloquently. Even more, his subject is singularly timely. The welkin is beginning to ring again with the usual appeals of the blind and articulate patriot to the equally blind but not articulate lover of our land. Let them both look hard at their speaking and hearing! More crimes have been done in the name of patriotism than for anything else except love. Truly it is time again for patriotism, but it must now be, as never before, warm, intelligent, and beyond nationalism. All this my little fugitive essay says clearly, and I am happy to give my summer space to it.

A REMEMBERED chapter-title from a now all but forgotten high school history text lives in my mind with the vitality of a banner whipped by wind! This is the title, "The Promise and Hope of American Life." Phrases have a way of sticking, or gathering up into themselves over the years multitudes of vague ideas, gaining positively symbolic power to excite and evoke images, give precise articulation to our discontent and restlessness. There have been days in this city when I have been swept along

with Chicago's burly and relentless life—lighted by neon, directed by roars, whistles, and blinking spots, smelling of exhaust gas, and bright with the fever of directionless vitality—days when I have muttered this phrase to myself almost like an incantation.

"The Promise and Hope of American Life! One must know this country well and love her deeply to respond to the magic and the judgment of that phrase. Thomas Wolfe both cursed and cherished his America, and in one

of his books has a moving paragraph that echoes the line from my history book, '. . . it was America with its almost hopeless hopes, its almost faithless faith—America with the huge blight on her of her own error, the broken promise of her lost dream and her unachieved desire; and it was America as well with her unspoken prophecies, her unfound language, her unuttered song. And just for all these reasons, it was for us all our own America—with all her terror, beauty, tenderness—with all we know of her that never has been found, that has never yet been uttered—the only one we know, the only one there is.'

"We are all, at the moment, concerned about our country, her problem, her potency, and her possibility. We ponder her history and ask after her future. We enquire, with a new depth and anxiety, if America will be able to release and discipline sufficient moral force to preserve her never yet unfolded promise and to realize her destiny. And in such questioning we ask again the old question about love of country. Patriotism we call it; but what is patriotism? Here all precise definitions fail and most talk is fatuous. There is, however, a climate of patriotism, a way of coming at its most primitive meaning which can bless us with passion to preserve and power to change our country. When one

diggs down through all the layers of the obvious, one discovers with surprise and refreshment that true patriotism is a *grace!* God the creator has not only placed man in the fair garden of earth, but has invested both man and his other creation, earth, with the gift to respond to each other in love! Man not only loves the earth; he has added grace whereby he is attached to and lovingly related to his own corner of God's creation with a peculiar pathos and affection. Patriotism, so understood, is a disposition that grows out of a man's organic relation to his own land as plain lovable geography!—as a complex of trees and rivers and streets, of stacks and railroad yards and municipal dumps and the monstrous repeated pattern of the city.

"Abstract esthetic factors have nothing to do with patriotism. A lad in Korea can look up at the silent sky and dream of dismal Camden with the same love as the lad in the next fox-hole dreams of Colorado. It's the concretion of the love that counts!—the fact that this love in our dreaming takes on a local habitation and a name. Before the word America can set a man thinking or planning or resolving or defending, it ought to set him dreaming and remembering! And out of this dreamed procession of America as a concrete place will be poured the

ingot of a tough and true patriotism. Have you who read these lines never gone inwardly a-wandering among the myriad impacts of this magnificent land?—the sprawling, opulent south, she of the stark red earth and the blithe and lazy skies; the tragic, lonely beauty of New England, her neat white houses and her stone fences, so proper to her prim certainty; the sweep of the middle west with her little towns set astride ten thousand main streets that become white concrete ribbons that stretch or curve across the countryside of incredible fertility and scope; the terrible distances of the western states where farmer's families of a Saturday night 'run into town'—eighty miles!—with insouciant ease; and the fabulous west coast, majestic at the top where Rainier sparkles, rich and worldly-wise at the center where the land enfolds in long arms the lovely bay, and the fantastic glitter and brashness at the bottom where sprawls and brawls the city of the angels!

“Our American lives are impoverished if they lack a sense of identity with the country around them and are ignorant of its writ-

ten and anecdotal history. The rootlessness of American life has here a part of its cause. We sit lightly to places and people; we are in large part a migrant population. Frontier psychology has persisted beyond the disappearance of the frontier. We *belong* to a lot of things; not many of us retain a sense of belonging to a place or a pattern of life. No wonder then that a corporation chartered in Delaware, doing business in Ohio, directed from New York, can airily transfer members of its staff from New Jersey to Illinois without batting an eye over the human dislocations involved.

“Loving, personal identification with one's own land has never been a breeder of arrogant nationalism. That would seem to be the logical result, but it isn't. For a man's love for his own land is the practical and earthly ground for respect for other men's love of their land. Just as he who has convictions alone knows the meaning of tolerance, so he alone can assess at right value the land-loves of other people who knows and deeply loves his own.”

Some Further Notes on Religious Liberty

By JAMES S. SAVAGE

Assistant Professor of Law,
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SEVERAL months ago in the pages of this magazine I set forth some thoughts on religious liberty. Emphasis was directed to the two-fold aspect of religious liberty in this country—protection of religious liberty by the state and provision for a sympathetic and protective attitude toward religion on the part of the state. I also noted a growth of secularism in this country marked not so much by what had been said as by what had been done. Since that time at least two books have come forth to champion the cause of secularism. Now the word "secularism" is a difficult word with which to work. In 1950 Mr. Paul Blanshard, author of *American Freedom and Catholic Power*, and Father George H. Dunne, S.J., author of *Religion and American Democracy*, held a public debate on "The Catholic Church and Politics." The moderator was Mr. Henry D.

Aiken, Associate Professor of Philosophy, Harvard University, and, in the course of his introduction, he stated,

It is also to the very great credit of Father Dunne that he has evidenced by coming here his willingness to enter into public and candid debate with Mr. Blanshard before an audience which undoubtedly, I think we must agree, is probably overwhelmingly Protestant; and if I know my Harvard audiences, at any rate, very probably overwhelmingly secular. (Laughter) By the way, these two things should be distinguished. (Laughter.)

When it came to Mr. Blanshard he clearly indicated the secular approach and that it was no laughing matter for him. After discussing the position of the Roman Catholic Church in five areas—taxation and the separation of church and state, education, free-

dom of thought, marriage, and medicine—he continued,

I have laid before you not an attack on the core of Catholic faith; not a criticism of the Catholic people. I haven't impugned their patriotism. I have described to you the encroachments of a system of power on certain specific areas of American democracy. Those areas, please note, are *primarily political*. (Emphasis supplied.) They are not devotional. They are not associated with worship. They are challenges to the American people in fields outside of the normal religious field.

This approach to the problems in the five areas that Mr. Blanshard outlined is what I mean to suggest by "secularism."

The two books to which reference has been made are concerned with only one area, education. Both books point in an apparently new direction in our thinking about the problems of church and state. The briefest examination, however, of the political thinking of some of the men who framed the Bill of Rights would seem to indicate that it would not have been new to them. It appears new now because of the increasingly frank articulation it receives from the secularists, and because the greatly increased growth in one important religious group has served to bring the problems in this field into a sharper focus. A brief examination of the position

offered should be significant even though it not be possible to carefully examine the position point by point.

The more significant book is *The Attack Upon the American Secular School*,* by Vivian Trow Thayer, published as a part of *Beacon Studies in Freedom and Power* by the Beacon Press of Boston. It is the more significant because it is a clearly written argument which opposes either government aid to non-public schools or the teaching of religion in the public or secular schools. Mr. Thayer is in sympathy with the decision of the United States Supreme Court in the case of *McCullum v. Board of Education* (1948) and out of sympathy with the decision of the same court in the case of *Everson v. Board of Education* (1947). The *McCullum* case concerned the teaching of religion in the public schools in Champaign, Illinois, and proscribed the "released time" method of accomplishing this result. The *Everson* case concerned the supplying of auxiliary services to students in non-public schools and upheld a provision in a New Jersey statute permitting public-fund reimbursement for transportation expense to parents whose children attended parochial schools. Mr. Thayer's agreement or disagree-

*Boston: The Beacon Press. 1951. 257 pages with index. \$3.00.

ment with the decisions is in accord with his views. He is somewhat unhappy in that he feels that the *McCullum* decision did not go quite far enough in that it should have more clearly proscribed *all* methods of teaching religion in public schools.

Mr. Thayer's presentation of his two theses is an excellent one and he has given clear notice that persons in opposition to him are going to have to state their position in terms other than clichés, generalizations, or rhetorical questions. It is possible to disagree with Mr. Thayer—many persons will—because his position is based on certain assumptions that may not be acceptable to all persons concerned with the problem of the relation of church and state either in the field of education or in the broader area. Granted his assumptions, however, his conclusions appear to flow logically and necessarily therefrom.

The relationship between church and state in this country has been and is a delicate one. The actual definition of the relationship has afforded a great amount of trouble and has generated a great deal of heat and bitterness. Mr. Justice Frankfurter, much admired by Mr. Thayer, has said very aptly,

These questions are not lightly stirred. They touch the most delicate

issues and their solution challenges the best wisdom of political and religious statesmen.

In the light of this, several comments on Mr. Thayer's position seem relevant. In a chapter headed "The American Secular School and the Needs of the Time," there is a passage that seems particularly important in the light of comments to be offered on the position taken by the secularists.

At all events let us avoid the tragic error of convincing our sons and daughters, as we are so prone to do, that our choices are their choices—for example, between communism and free enterprise, or fascism and socialism. Actually the future is open! As against dogmatism and finality, defeat and frustration, let us concentrate upon generating a perspective that comes from the knowledge of human evolution.

What are "our choices" in the field of defining the relationship between state and church that should exist in this country? Generalizations are dangerous and I have already indicated that generalizations are not sufficient to meet Mr. Thayer's argument, but I am not trying so much to meet it as I am trying to indicate that he is attempting to sell our sons and daughters, if not us, the idea that "our choices" *as he sees them* are "their choices." Generally speaking then it seems fair and

reasonable to state that there are at least three (perhaps four) interpretations of the wording of the First Amendment without admitting either that these are the *only* possible interpretations or that any *one* is the truly correct one. The First Amendment, made applicable to the states by the Fourteenth Amendment (accepted *arguendo*), provides,

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . .

1) One possible interpretation is that this wording was designed to give security to doubt rather than to conviction. Professor Mark DeWolfe Howe, distinguished legal historian and scholar, writing in the *Harvard Law Review*, has recognized that there is a view to the effect that,

. . . disestablishment was designed by rationalists as a means of breaking the hold which religious superstition had imposed on the hearts and minds of men.

For a churchman to accept this interpretation of the Amendment is to admit that an element of skepticism is essential in both Protestantism and Roman Catholicism, an admission that few churchmen of either hue care to make. It is this view that Mr. Thayer favors. In pointing out that he does not recognize a con-

nection between an "ultimate reality to which supreme allegiance must be given" and morality, he says,

Logically, the assumption of a one to one relationship between good conduct and creedal belief should embarrass the advocates of religious instruction in the schools or at least those of them who are willing to accord recognition to more than one faith. For example, representatives of religious groups admit that the desirable qualities of character which each grounds in his own faith are furthered by the religion of his neighbor. Accordingly, each agrees that the creeds of others, as well as his own, be given access to the schools. But this very admission casts doubt upon a necessary connection between his own faith and acceptable behavior. *The moment we entertain this doubt* (Emphasis supplied), the necessity of sectarian instruction as an indispensable means for character development begins to melt away.

This view receives a great deal of support from the expression "Separation of Church and State" which appears so often in Mr. Thayer's book. *It should be pointed out that these are not the words used in the First Amendment.* Professor Arthur E. Sutherland of the Cornell Law School, writing in the *Harvard Law Review* in 1949, points up the historical background of this metaphor.

The Supreme Court, faced as it always is with the necessity of deciding when a little becomes too much, and finding itself insufficiently helped by the phrase "respecting an establishment of religion, has recently redefined that idea in another phrase prescribing a "wall of separation between church and State." As that metaphor was given currency by a great man who lived long ago and who has, in recent years, been accorded a sort of political canonization, it serves its purpose very well; and all over the United States earnest people who view with alarm this or that evidence of government favor for piety are repeating the "wall of separation" formula as a sort of exorcism in reverse—not, this time, against the Devil.

Professor Sutherland traces the origin of the expression to a letter written by then President Jefferson to a Baptist association at Danbury, Connecticut. Two sentences from this letter will indicate both the origin of the term and the nature of Jefferson's thinking on such matters.

. . . I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between church and State. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I

shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, *convinced he has no natural right in opposition to his social duties.* (Emphasis supplied.)

Professor Sutherland also indicates what a satisfying metaphor this is.

It has a fine, tangible, firm sound. No one can doubt where a stone wall is. But a metaphor is generally more effective as a slogan than usable as a definition; and "agreement in the abstract," as Mr. Justice Frankfurter said, "that the First Amendment was designed to erect a 'wall of separation between church and State,' does not preclude a clash of views as to what the wall separates."

2) A second possible interpretation is that the wording of the Amendment was designed to give security to doubt but *only* within the fold of conviction, and not to give security to doubt outside the general area of Christianity. This would indicate a "Protestant" Amendment. It would allow room for the reconciliation between the members of the invisible church and the various visible church organizations to which these same members belong. This spirit of tolerance, within a rather well-defined area accepted as a fundamental by modern Protestants, is certainly not accepted by Roman Catholics who consider conviction and Romanism as one and the same. The Protestant interpreta-

tion of the Amendment charts out a path as difficult to stay within as is the Protestant interpretation of religion, but it certainly does not include a denial of a sympathy for religion on the part of the government. Its historical origins in Germany and Switzerland would not permit of an admission that the state could be indifferent to religion, or, even worse, hostile. Under such an interpretation it is possible to support the teaching of religion in the public schools needing only an agreement on the common areas among Protestants in order to decide exactly what should be taught. Now the difficulty of this position is that it antagonizes the skeptic because it is not as liberal an interpretation of the Amendment as he feels he needs for his doubt, and it antagonizes the Roman Catholic who has no compulsion in the direction of tolerance and who will not calmly accept an interpretation so hostile to the Roman conception of either church or state.

3) A third possible interpretation is that the wording of the Amendment was designed to accomplish only one purpose—prohibit the government (either State or Federal) from establishing an official church, and that beyond that prohibition both governments may legally give aid and comfort to all religions in the interests of equality and justice. The aid and

comfort desired is government support for education conducted under the direction of a church. Since this would touch only one important religious group in this country this would indicate a "Roman Catholic" Amendment. This position antagonizes both the skeptic and the Protestant because it tends to make "church" and "religion" synonymous. The skeptic is outraged because he considers every man as an individual within a social context that is primarily political. The Protestant is outraged because he considers every man as an individual within a social context and a religious context that is not inextricably tied up with a church *qua* church.

4) Perhaps a fourth grouping should be made for those Protestants who place considerable emphasis on the church as a church without actually embracing the Roman position, and for those Protestants—notably Lutherans—who maintain parochial schools and who would be considerably aided by a subsidy to church-controlled education. If the government is to give aid to all religions the claims of a religious body promoting education through a church enterprise would certainly receive a priority. This would result in an Amendment that would blend together both (2) and (3) and would be limited to supporting Protestant and Roman Cath-

olic parochial schools, but denying that in other fields church and religion are synonymous for Protestants but accepting it for Roman Catholics.

Professor Howe has summed up the problem—

The heart of our constitutional problem will be reached only when scholars, statesmen and churchmen ask themselves whether the objective of freedom and separation is not so intimately related to an article of religious faith as to make the state a religious partisan when it seeks to attain that objective.

To revert to an earlier reference to Mr. Thayer's book with respect to forcing "our choices" (exclusive as they may be for him), it is apparent that Mr. Thayer will not permit anyone to answer this question fairly or openly. For his two theses, which controvert both the notion of a "Protestant" Amendment (interpretation [2]) and of a "Roman Catholic" Amendment (interpretation [3]), lead him to the conclusion that since neither is sustainable the *only* remaining solution is the secular thesis. *The choices are not this narrow.* The First Amendment can be given an interpretation that will balance the interests of the state, of non-Christians, of Protestants and of Roman Catholics—an interpretation that will protect religious liberty on the one hand and provide a sympa-

thetic and protective attitude toward religion on the other. That the United States Supreme Court has not been unaware of this possibility is indicated by the *Everson* and *McCullum* decisions. Roman Catholics generally and certain Protestants approve the *Everson* decision which Mr. Thayer, the secularists and certain other Protestants do not. These same persons who disapprove of the *Everson* decision approve of the *McCullum* decision while Roman Catholics and certain Protestants disapprove. The balance can be tipped in either direction and the action of the same high court in first deciding that a state law compelling a flag salute by school children was constitutional and then unconstitutional (because restrictive of religious freedom) indicates how little it takes to tip the balance. If the United States Supreme Court can not find an acceptable solution (assuming *arguendo* that it has not already found it in the line between the *Everson* case and the *McCullum* case) then it should be turned over to the people of this country to determine, coolly and dispassionately if such can ever be possible, to what extent, if any, the government of the United States and of the several states should exercise a sympathetic and protective attitude toward religion. Neither the provocative Roman Catholic, nor the

provocative Protestant, nor the provocative secularist furnishes any real aid in the solution of this difficult problem.

Lawyers untrained in the adversary proceeding so dear to American and English jurisprudence often express skepticism over such an approach to the multitudinous problems engendered in a modern society. They express fear that such an approach, necessitating as it does the presentation of actual problems only to a court by unfriendly opponents, will be too weak and that each side will not be adequately presented. It is sometimes difficult to convince them that that is not the danger in such a jurisprudence, that the true danger is that the adversary proceeding works too well. It often becomes impossible for a court to work out a just solution to a problem in the face of highly antagonistic "either-or" arguments by the protagonists. The working out of such a problem is just what is facing the courts and people of this country today and it is somewhat unfortunate that Mr. Thayer's otherwise admirable presentation was marked by an inability to even remotely realize that education could be an article of religious faith.

The other book is less significant because it does not pretend to cover the field as does Mr. Thayer's work. It is *One Woman's*

*Fight** by Vashti Cromwell McCollum. Mrs. McCollum was the real protagonist in the fight against the Board of Education of Champaign, Illinois, to eliminate the "released time" method of instruction of religion in the public schools of that community. Mrs. McCollum relates the story from the inception of her determination to free her son from what she thought was an unconstitutional restraint upon the exercise of his free religion (in his case—no religion) by virtue of the "establishment" provided by the city's school board down to her ultimate triumph in the Supreme Court of the United States. She recounts the various struggles and obstacles that came her way and the adjustments made necessary in the life of her family.

Mrs. McCollum's position with respect to the teaching of religion in secular schools does not differ from the position taken by Mr. Thayer although she does not, of course, articulate it as well as he does. No particular mention then need be made of this aspect of the work although she has devoted her last two chapters to a discussion of what she calls "The Real Issue at Stake."

The significance of the book does not lie in its exposition of the secular position, rather it lies

*Garden City, New York: Doubleday & Company, Inc. 1951. 221 pages. \$3.00.

in the evidence that she presents that it may not, as a matter of fact, be possible at this time to calmly and dispassionately discuss the meaning of the First Amendment. The fact remains, however, that a storm is brewing in this country over the meaning of that Amendment. Due to other pressures on the Supreme Court or to military and diplomatic affairs in other parts of the world the solution may be put off for some time to come. The storm will not too long be held in abeyance though, and Mrs. McCollum has given a dramatic picture of what it will be like when it comes.

Mrs. McCollum (and Mr. Thayer also) may be criticized for insisting too strenuously on a secular interpretation of the Amendment just as certain Roman Catholic and Protestant writers may be criticized for insisting too strenuously upon their positions, but that does not alter the fact that Mrs. McCollum did have the right under the Constitution to ask the Supreme Court to clear up what appeared to her as an ambiguity in the *Everson* decision or, even more, to ask the Court what it considered the limitations of the *Everson* case. The unfortunate thing is that, by and large, if Mrs. McCollum's selection of samples of fan mail and personal experiences is fair, she was not criticized on this ground but rather, and I

think unfairly, on matters entirely irrelevant to the case at hand. Further, these criticisms were bitter, and—even more tragically—they came from persons who from their professed beliefs should have been at least fair.

Devout and sincere persons who believe that it was not the intention of the framers of the Bill of Rights to foist a skeptical amendment upon the people of an alleged "Christian" country will be appalled at the acts committed in the name of religion. Even persons who are willing to accept that such an intention was in the minds of the framers of the Bill and who think that, nonetheless, the Supreme Court should give to the Amendment an interpretation that will bring it closer to the realities of the Twentieth Century and who themselves, therefore, are anxious and desirous of convincing the Court and the people of the necessity of so doing will, I am sure, be shocked when they discover the harm that can be done by such intemperate acts by persons who feel that they have a stake in either a "Protestant" or a "Roman Catholic" Amendment.

Mrs. McCollum and Mr. Thayer are also both enraged at what they consider the flouting of the decision of the Court in the *McCollum* case in view of the continuance of "released" and "dismissed" time plans in various

communities with minor adjustments to stay outside of the rather narrow range of that decision. It must be conceded that the point is justifiably taken *if* an assumption used to urge religious education as a part of public education (that morality and religion are inseparable and morality is needed to sustain government) is true for it results that in those communities continuing such plans disobedience to law is being urged in order to give "much-needed" moral training! Discretion might well indicate that all of such programs should be stopped pending a final determination as to just what the First Amendment is to mean for our times.

In her summing-up Mrs. McCollum notes—

The problem of religious education in the public schools has been judicially settled. . . .

A recent news story in the Chicago *Daily News* would seem to indicate that, to persons in Illinois other than Mrs. McCollum, this may not be a settled issue. Under a three-column headline that ran "URGE STUDY OF PUBLIC SCHOOL COURSE ON HISTORY OF RELIGIONS" it was noted that a sub-committee of a 100-member committee on the "un-met needs" of Illinois' school children had urged that an inter-

faith committee be set up in Illinois to explore the possibility of teaching the history of religions in the public schools.

"We agreed that the child should study the great religions as a part of culture," said the Rev. Virgil Lowder, staff member of the Church Federation of Greater Chicago. "Religion is now the only area of learning which the school curriculum bypasses. Education is not complete without a knowledge of religion. And our subcommittee agreed that today man's greatest problems are moral. The great religions have many moral teachings and values in common. Without teaching sectarian religions, we can expose children to religious idealism."

These two books together, then, point up one direction in which it is possible to move with respect to the meaning of the First Amendment. It is unfortunate that both books, with regard to their major position, have a tendency to assume but *one* solution to a problem while criticizing persons who take a different view and urge that theirs is the *only* solution. They also demonstrate that the ultimate solution of the problem, no matter what it turns out to be, will be attended with a great deal of bitterness and rancor and that the sensibilities of many persons in this country will be deeply wounded before it is finished.

Some Notes on Government and the State

By a Committee of Editors of the CRESSET

THIS year, more than ever before, the birthday of the United States might be profitably spent in rethinking some of the fundamental questions of government and the state. One has only to read the daily papers to discover that most of the debates about policy and even about the so-called basic assumptions of our political system deal more with secondary considerations than with fundamental questions.

Whole volumes have, of course, been written about the nature of government and the nature of the state. It would be manifestly impossible for us even to begin summarizing the many views, often contradictory, that have been set forth. In order to begin, at least, to come to grips with some of the fundamental problems, we have set up three basic questions, to each one of which one of the members of our committee has addressed himself. The membership of the committee includes a sociologist-economist, a political scien-

tist, a lawyer, and a geographer. Sitting in on the sessions were a theologian, a couple of scientists, and an instructor in English. The answers as they stand represent the agreed-upon conclusion of the committee, although each answer was written by one member of the group.

Before going into the questions and their answers, it would be worthwhile taking a little time to define certain terms as we have used them. In the main, the committee was satisfied with definitions that were set down by scholars in *The Encyclopedia of the Social Sciences* (Macmillan), a basic reference work which readers of the CRESSET will find invaluable as a point of departure for work in the social studies.

"Society" is a rather vague term which Talcott Parsons defines (paraphrased) as the total complex of human relationships as they arise out of the actions and reactions of men toward each other. Society is implicit in man's

being a social creature and in the fact that he employs means to attain ends, as a result of which he is involved in interaction with other men.

Hardest of all to define is "the state," for the definition that any one man might propose would almost necessarily reflect his philosophical or ideological bias. George H. Sabine has gathered together a very thorough sampling of definitions, the least committal of which, it seemed to us, was the simple definition of "the state" as "a unity of legal and political authority."

"Government," then, in the words of W. J. Shepard, is "a form of social control which has acquired a definite institutional organization and operates by means of legal mandates enforced by definite penalties." Government is not, therefore, the same thing as the state although, as Professor Laski points out, in the modern state government and the state are essentially the same thing. It is, however, at least theoretically possible to have a state without a government. It would be hard to conceive of a situation in which government, that is civil government, could exist without a state. Other forms of government (for example, ecclesiastical) can, of course, exist without a state.

But let us get to our questions.

Is the State a Divine Institution?

IN the Apostles' Creed Christians confess: "I believe in God the Father Almighty, Maker of Heaven and Earth." Thus the followers of Christ acknowledge God as the creator of the universe and of all that is part of it.

But man is in a very special sense God's creation. Of all God's creatures he alone was endowed with articulate speech, the ability to form conceptions and to integrate his ideas into a logical entity. Furthermore, God made human beings in His image. Thus man has a divine source and a longing for a divine goal; he has a divine inspiration and a divine aspiration.

When man through disobedience to God disassociated himself from his intimate communion with his Creator and "ate from the tree of knowledge" he became conscious of the distinction between right and wrong. He exchanged a human destiny on earth for the heavenly security of paradise. Now the awful responsibility of choosing between good and evil rests upon his shoulders. Luther set the Protestant reformation in motion by pointing out that no Grand Inquisitor nor any church can absolve man from this personal responsibility. Through freedom man may perish in hell or he may, by God's grace, rise to heaven.

Through God's great gifts to man he is the only creature of the earth who is capable of the divine attribute of creating. By the grace of God man is a creator and responsible to Him for his work.

In our opinion all institutions of this world—family, the organized church, the state, etc.—are *human* institutions, created by men as social beings for the purpose of meeting the desires and needs of human beings for order and a good constructive life. How the form and functions of such institutions are determined and organized depends on the exigencies of a situation in space and time, the experiences of mankind, the wisdom of men to profit from their experiences, and their general outlook on life or philosophy. Whether social institutions will be divine or devilish rests, in the final analysis, upon human individuals with their freedom of choice. *Per se* the state is neither a divine nor a satanic institution. Whether it will be the one or the other depends on what the individuals who constitute the state and arrange and support its government make of state and government. If they have the spirit of God and Christ within them, they will manifest it in their political organization and life. Then, and then only, will the state be a divine institution. To be sure, it will never be perfect.

For perfection belongs to God alone. But it will be at least a mirror which reflects the glory of God in man.

Is Civil Government a Divine Institution?

WHEN an American politician speaks he often sounds as if he were a preacher. When an American preacher speaks he often sounds as if he were a politician. Both sometimes speak on the stage of practical life as if God were prompting from the wings. Obviously the believer in a Christian congregation accepts the view that the minister is in truth "the minister of God." But in what respect is the political official "a minister of God to thee for good"? In what respect is civil government a divine institution?

At the very least, the institution of civil government represents the type of order which God asks for in Scripture. Man was to have dominion over the earth. As the one creature most responsible for the conduct of circumstances on this earth man was to subdue and control himself and the world as far as that was humanly possible—"that we may lead a quiet and peaceable life in all godliness and honesty." God was not extensive and prescriptive in His remarks on the nature of that control. Civil government like other societal ar-

rangements grew out of the needs of man and out of the ability with which men are born to meet man's problems in man's unique ways—unique, in fact, to each time, place, and generation. The only case for divine initiative in societal arrangements can be made from the fact that the ability and needs out of which social institutions arise were posited in man by the Supreme Being. In short, God in no place said in effect to man: Man, thou must have civil government!

The nearest approximation to such a command is contained in Romans 13: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained [or ordered] of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." The higher powers exist by the ordinance of God in the sense that an all-wise God has permitted the evolution and development of civil government in the course of history. Or to put it in the words of an eminent Lutheran theologian: "God has issued no decree on the subject, but he has constituted man so that in any community, large or small, he must have order and some sort of authority to enforce that order. God's providence has arranged the existing governmental authorities; without his providential agency not one of them

could exist." To repeat, God did not require of man that there must be civil government; but for the sake of order, He permitted it to arise out of the needs and ability of man. Now since it has emerged and God has permitted its emergence, God requires that man obey civil government.

This view of civil government involves some practical considerations. In the first place, God cannot be used to give authority to the idea that government or society is the end of life. In the second place, this view implies that the direct subordination of the human being to God is the one important and primary relationship, is higher than the common good of civil government, and that primarily through this relationship the common good can be advanced. Furthermore, this view implies that the direct relationship between God and man may have to act in given circumstances as a limitation upon the power of government, given in the words of the New Testament, "We ought to obey God rather than man." These words were addressed to officials who had said: "Did not we straitly command you that ye should not teach in this name?" Moreover, such a view of civil government indicates that God did not favor any particular type of government—monarchy, oligarchy, republican, or

democratic—but that He permitted unique institutions to arise out of the unique circumstances of man. We have no indication that the angels in heaven cast democratic ballots. The emphasis is not on the institution of civil government but on Christian obedience to the powers that be, to the authorities that are ministers unto us for good.

Is Obedience to Government an Absolute Duty?

THE Christian has but two absolute duties: to love the Lord his God with all his heart, mind, soul, and strength; and to love his neighbor as himself. Any other duty must arise out of these duties and must be consistent with them. In a sense, then, we must distinguish between absolute duties and secondary duties. The duty of obedience to government is a secondary duty, secondary not in the sense that it is unimportant but in the sense that it must not violate man's primary obligations of love toward God and his neighbor.

That means that there may be times when the Christian not only may but must refuse to obey his government. It is even conceivable that circumstances may, at times, make active, armed revolt against a government a conscientious duty. It would not be possible to become prescriptive here and state exactly what such circumstances might be.

The answer to the problem would lie within the individual conscience, guided always by the Word.

The very fact that government is called in Romans 13 the "minister" of God implies a limitation upon its powers. A minister possesses derived authority, not absolute authority. The exercise of his authority is restricted to those areas in which his master has conceded authority. And if he trespasses those areas, he may be called to account.

But having said all of this, it is necessary to emphasize as strongly as possible that the government is, in the absence of conclusive evidence to the contrary, the minister of *God*. However it may have originated, however the government of the day may have achieved its power, it is, as far as its Christian citizens are concerned, the minister of God unless by clear evidence it has rebelled against God and become diabolical. A government becomes diabolical when it confronts its citizens with the necessity of obeying either its laws or the commandments of God, when it forces its citizens to choose between obeying God or men, when it makes it impossible for the Christian any longer to fulfill his duty to God and his neighbor. Note that I have used the word "impossible." Governments are not to be disobeyed

simply because they make the performance of one's Christian obligations difficult or unpleasant.

It may be that there is one other circumstance in which disobedience to government and even armed revolt may properly be justified. There are nations in which, behind a facade of constitutional government, actual changes in national policy have been historically brought about by revolution or *coup d'etats*. In the strictly legalistic sense, such violent overthrows are unconstitutional and illegal, but tradition has given them a quasi-legal status as a device for bringing about changes in government. Such would seem to be the case in several of the Latin American republics. Where such a tradition has developed, revolution plays essentially the same role in the political structure that a ministerial crisis or a defeat of the government at the polls would play in a state which has developed more stable institutions.

The things of God, as Scripture says, must be spiritually understood and the meaning of one revealed word must be read in the context of the whole revelation. Shall we assume that God wishes to throw the whole weight of His authority behind our little systems which today are and tomorrow are

not or shall we read in His injunction to obey government another evidence of His loving concern for His people's welfare? In all of His works, we see a love of harmony and order and an abhorrence of discord and confusion. Even we would be willing to grant that a drunken, lecherous Caesar is better than the tyranny of the mob. Unjust laws, administered by unjust men, could hardly be worse than no laws at all. The Church, in her wisdom, has prayed for centuries for the blessing of a quiet and peaceable life in which the Word would not be bound but be preached for the salvation of souls. Note that "quiet and peaceable" does not necessarily mean the same thing as "free and democratic," although few will deny that a free and democratic government is a signal mercy of God.

To sum up, then, government is a gracious gift of God and it is God's will that we obey that government which is set over us. Governments may, however, give themselves so wholly to evil that they can no longer be obeyed without disobedience to God. When such a circumstance develops, the Christian must obey God rather than men, even if it means actually taking up arms against the government.

The Finger of God

BY ALBERT WEHLING

LIKE Christianity, political democracy is inconvenient, difficult, demanding, and enormously rewarding. As with Christianity, there are many conceptions and misconceptions concerning political democracy. Among the most troublesome is a misunderstanding of the idea of equality. In the United States the trouble is probably most easily traced to the statement of Jefferson in the great Declaration that the first of the self-evident truths we hold is "that all men are created equal." Although this statement does not appear in the Constitution of the United States, it is generally accepted as part of our country's political heritage. Incidentally, it does appear in the first sentence of the Constitution of Indiana.

The statement "that all men are created equal" needs interpretation, because it obviously is not literally true. Abraham Lincoln dealt with the matter in a speech in Springfield, Illinois, in 1857, where he said, ". . . I protest against the counterfeit logic which

concludes that, because I do not want a black woman for a slave I must necessarily want her for a wife. I need not have her for either. I can just leave her alone. In some respects she certainly is not my equal; but in her natural right to eat the bread she earns with her own hands without asking leave of any one else, she is my equal, and the equal of all others." The doctrine of equality implies a fundamental dignity and importance to an individual; it does not mean that because "everybody is somebody, nobody is anybody." Leadership is essential in any but a perfect and complete democracy, which is undoubtedly a practical impossibility, and which the founders of our country did not intend to create.

The new Amendment XXII to the federal constitution is much more an expression of a lack of confidence in the people at large—a characteristic of the constitution since the famous debates in Philadelphia in 1787—than it is an expression of a fear of an overly

ambitious chief executive. We must always keep in mind that our governmental form is republican and not democratic, although its structure and functioning is based upon a general democratic concept.

Leaders, who act as the representatives of those citizens qualified to act as electors, are absolutely essential. A professor of law at Columbia University wrote recently: "The professional, business, educational, and social organizations that have been best managed and which constitute the primary strength of the nation are those that have preserved representative principles. They have maintained a democratic base of opportunity and general participation, but they have picked their best members for leadership and policy making. Business has been notably successful in this respect. Its rewards are open to everybody but its leaders are chosen for individual capacity and character.

"Idolatry of the common man is a delusion and a danger. The common man has not the ability, character, knowledge, or emotional stability for rulership. The common man is entitled to opportunity, fair social treatment, and legal equality. From his ranks will come many leaders. Present leadership cannot perpetuate itself. Its eminence is neither vested nor hereditary. In any period the genes and

chromosomes of individuals determine the superior men. No nation is strong unless these superior men rule.

"No political system can survive unless it brings superior men to leadership and intrusts them with the responsibility for policies. The masses have no mystical quality which makes them wise or trustworthy. The unthinking cheer any advance of democracy. Instead, if there is one universal experience of history, it is that under representative government there is an unsafe limit to the extension of democracy, which if passed, means first, chaos, and next, tyranny."

The leaders of government on the federal, state, and local levels ought to have the same qualifications as leaders in the vast and varied non-governmental activities of the United States. And they ought to come from the same general source: the colleges and universities. This is being recognized in the current debates in Congress concerning deferment for so-called superior students under the proposed Universal Military Training and Service Act. I don't believe there should be such deferment. Particularly qualified military personnel can obtain necessary academic training in uniform by being assigned to various campuses for classroom duty. But if such deferment should become law, it should not be limited to students

of physics, engineering, and medicine, but to students of the humanities and the social sciences as well.

The responsibility of students of the higher learning to prepare themselves to perform the duties of leaders in our land is an enormous one. That so many are shirking this responsibility is tragic and ominous. The tools of the higher learning are books—repositories of the accumulated wisdom of the ages, treasuries of the experience of mankind, storehouses of the heritage of ideas concerning the spiritual, moral, and political problems of the western world. Albert Einstein said, "I do not believe that civilization will be wiped out in a war fought with the atomic bomb. Perhaps two-thirds of the people of the earth might be killed, but enough men capable of thinking, and enough books, would be left to start again, and civilization could be restored." Civilization is not limited to books, certainly, but it *depends* on them, and on those who have been trained to use them. A university, in the last analysis, is composed only of students, books, and professors to advise in the use of them; and, incidentally, some places to protect them all from the rain and the cold.

We believe we are all taking part in the unfolding of a divine plan, and that we are account-

able for how we perform our respective parts. Yet on our campuses there are some indications that too many students are shirking the responsibility of preparing themselves for that leadership which their families, their church, and the state have a right to expect of them. One example of what I mean proves nothing perhaps, except that it can happen here. Last spring I talked to a student who was to become a bachelor of arts in about three weeks. He expressed himself, orally and in writing, not only ungrammatically, but incoherently, and, worst of all, he seemed to have nothing to express that would not be expected of a high school sophomore. I mentioned a few books in connection with the subjects we were discussing—those books, which, as the saying goes, "everybody reads," but they were unfamiliar except for the titles. I finally asked him to take what time he needed to refresh his memory in order to tell me how many books of all kinds he had read from cover to cover since he had learned how to read. College professors are used to small returns, and are almost completely academically shock-proof. Nevertheless I was unprepared for the answer which came quickly and, I am sure, honestly. The answer was, "None."

Books are not the only aids to

education, but they are still the principal ones. An interest in what is in them is indicative of an interest among college students in doing what they are supposed to be doing: preparing themselves to be educated men and women so that they can adequately perform the duties of leadership which society has every right to expect of them. If college students talk the same, act the same, and think the same as those of their generation who do not have the privilege of being exposed to the higher learning, they are guilty of a scandalous betrayal. They will be called as leaders and found wanting, or they will not be called, and leadership will be in incompetent, untrained, and possibly sinister hands.

Our country and its non-governmental institutions need not only qualified but dedicated leaders. In a recent letter made public by the Department of State, Dean Acheson wrote that "what is important is . . . that all our young people

feel a strong faith in the validity and the reality of the ideals on which this country was founded and on which it now endeavors to guide its actions. So long as our young people are steadfast in this faith, we can be assured of the vitality of our society, and its ability to go on meeting the challenges of the future."

Let us then re-examine our academic positions. Let us be sure that we are being worthy of the trust that has been given to us. Let us be always conscious of the fact that privilege necessarily demands an awareness of present and future responsibilities.

And, most important of all, let us remember that while we find comfort in our faith in the "everlasting arms," and while we believe that "the last, best hope" of mankind sits at the right hand of God the Father, we must not forget the finger of God. It points at each one of us; we ignore its pointing at our temporal as well as our spiritual peril.



Music AND MUSIC MAKERS

Some Recent Books

BY WALTER A. HANSEN

♪ Let us devote our attention to some recent books on music and music makers.

Have you read Louis P. Lochner's biography of Fritz Kreisler? It was published in November, 1950 (The Macmillan Company, \$5.00).

Lochner, you know, has become famous as a journalist. Before last November I did not know that in his young manhood he had almost decided to become a professional musician. "I had wavered," writes Lochner, "upon graduation from the Wisconsin Conservatory of Music in Milwaukee, between going to our State University to equip myself for a journalistic career and venturing overseas to become a professional musician, preferably an orchestra conductor."

For many years the Lochners and the Kreislers—Fritz and Harriet—have been close friends. Consequently, Lochner's biography of the renowned master of the violin

is a labor of love. Every page of the book breathes deep respect for a self-effacing human being who must be numbered among the greatest musicians of all time. The author of *Fritz Kreisler* reveals extraordinary skill as a journalist and keen understanding as a connoisseur of music. Lochner's wide experience as a newspaperman stood him in good stead when he wrote the biography.

As you read Lochner's absorbing and authoritative account of the noble violinist's long and well-nigh fabulous career, you will become intimately acquainted with Kreisler the violinist, the pianist, the composer, the scholar, the son, the husband, and the humanitarian—the man who in his countless deeds of charity has never let his left hand know what his right hand was doing.

It is clear from Lochner's book that no one can deal adequately with the life story of Fritz with-

out incorporating in his work what amounts to a biography of the watchful but kindly, gracious, and loving helpmate whom Fritz is proud to speak of as "my Harriet, the best wife, companion, and friend that any man can hope and pray for."

World-wide fame has not detracted in the least from the modesty and the humility that are part and parcel of Fritz's nature. But one can be sure that the great master, in the late evening of his life, has been moved to the quick by Lochner's heartfelt tribute.

You have heard, I suppose, that in some quarters the late John Erskine's *My Life in Music*, published in October, 1950 (William Morrow & Company. \$3.50), caused the fur to fly.

It is safe to say that those who shape and control the policies of the "Met" in New York City saw red because of what the erudite and distinguished author of *My Life in Music* has to say about opera in general and especially about the engagement of Rudolf Bing to succeed Edward Johnson.

Erskine has won widespread renown as a teacher of literature, as a man of letters, as a pianist, and as a propagandist for music. In the evening of his life he looked back upon a career crowded with fascinating and fruit-bearing activities. His comments on music and musicians are as

straight-forward as they are incisive. Erskine accords honor and praise whenever and wherever he considers it fair and proper to do so. When he sees fit to find fault, he gives reasons so cogent that even the most sharp-witted opponents would be hard put to it to refute his statements.

No one interested in music should neglect to read Erskine's thought-provoking book—a book abounding in recollections of many of the most famous musicians of recent times, in vision, and in down-to-earth wisdom. The tonal art would be served far more sagaciously and fruitfully today if there were many more men of letters like Erskine to plead its cause and to bring its message into the minds and hearts of the American public. Unfortunately, scholars of Erskine's caliber are few and far between.

Books About Toscanini

 There are two recent biographies of the great Arturo Toscanini. David Ewen's *The Story of Arturo Toscanini*, published in February, 1951 (Henry Holt & Company. \$2.50), is flimsy and utterly disappointing. It is, in the main, nothing more and nothing less than a eulogy.

No one will deny that Toscanini merits eulogies upon eulogies. He is a great musician. But is it not true that even the greatest of the

great have feet of clay? Ewen's biography of the famous maestro leaves many things unsaid. It is an unimportant book—a book from the pen of a man who writes much and none too well.

Howard Taubman's *The Maestro: The Life of Arturo Toscanini*, published in March, 1951 (Simon and Schuster, \$5.00), is altogether different from Ewen's feeble and unsatisfying little volume.

At last the world of music has an authoritative and—one need not hesitate to say so—a definitive biography of the peerless Toscanini. Taubman, who is music editor of the *New York Times*, has flooded the career and the accomplishments of the renowned conductor with the spotlight of accurate scholarship and penetrating acumen. From the pages of this significant biography Toscanini emerges as a great musician and as a man with unmistakable strength of character—a man who has made for himself an imperishable name in the annals of music.

Taubman makes no attempt to gloss over the faults and the foibles of Toscanini. He deals with the maestro's weaknesses as evident and stubborn facts. But he does not give them unnecessary emphasis. Neither does he present Toscanini as a superman.

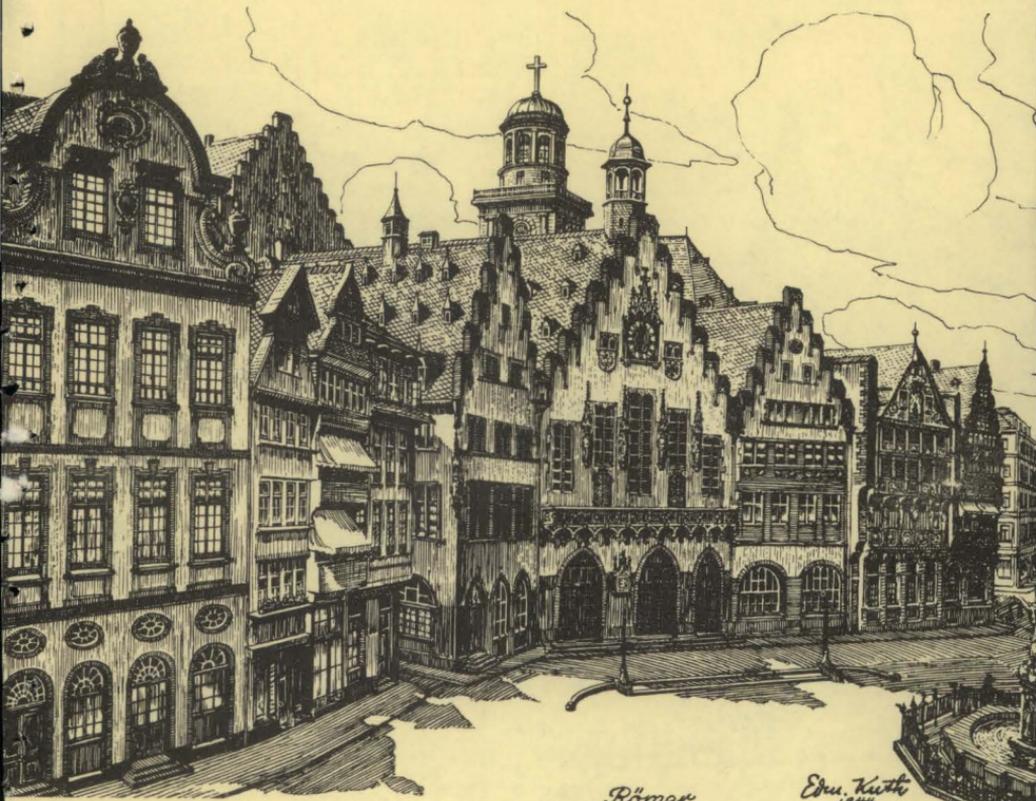
The sagacious author of *The Maestro* never fails to point out that Toscanini has achieved great

ness by dint of intensive and unremitting study. Since, therefore, the maestro has always made stern and uncompromising demands upon himself, there is no reason whatever to expect him to require less of those who work with and under him.

Although *The Maestro* deals primarily with Toscanini the conductor, it does not neglect to devote attention to Toscanini as son, as husband, as father, as grandfather, as a friend, as an enemy, and as one who, at times, on the basis of sound reasoning, alters, to some extent, the scores he presents. The chapter titled "Musical Values" is especially engrossing; for it has much to say about the maestro's personal tastes in music. *The Maestro* is a book by a scholar about a scholar.

Folk Lore

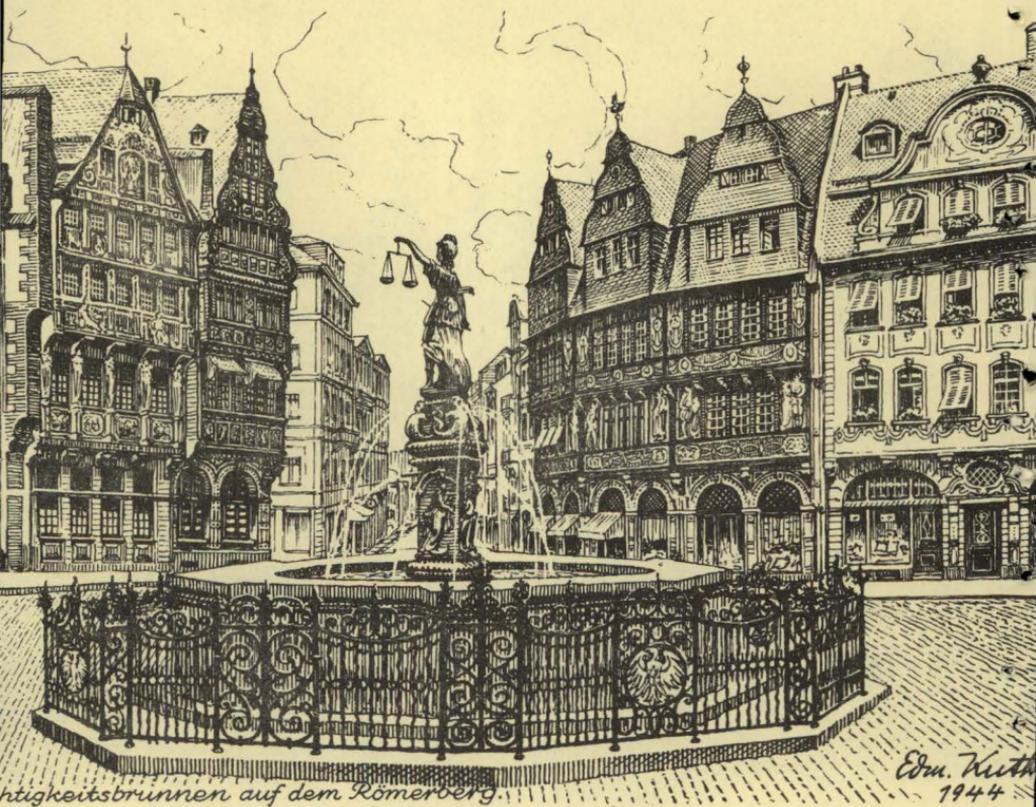
 No student of American folk music can afford to overlook *Shantymen and Shantyboys: Songs of the Sailors and Lumbermen* (The Macmillan Company, \$8.00). William Doerflinger—social worker, formerly an editor for Macmillan, and for a time managing editor of the *American Mercury*—has compiled more than 150 songs—words and music—of sailors and lumbermen. He tells where, when, and how the songs originated, how they were sung, and how they were passed along. There are songs that



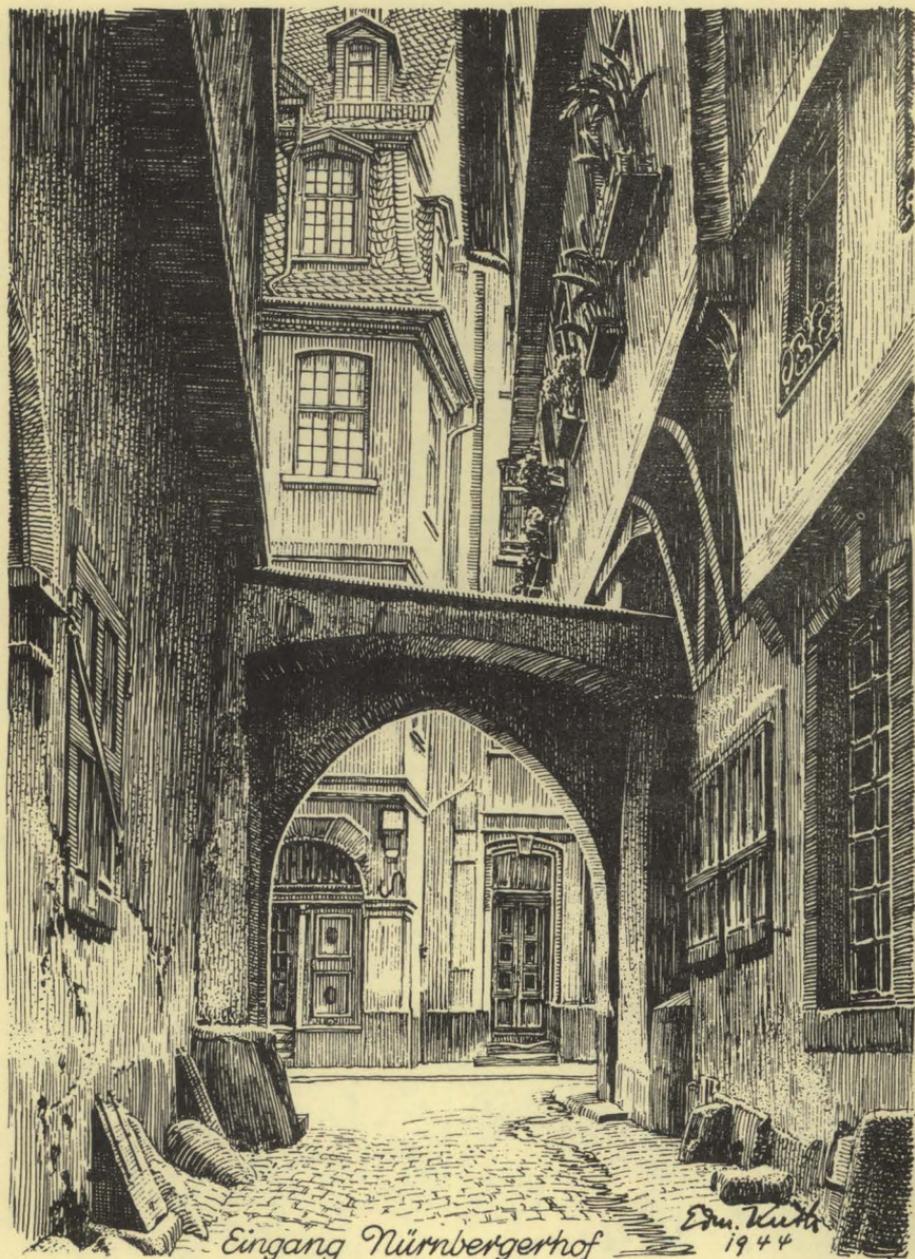
Römer

Edw. Kuth
1944

FRANKFURT, A. M.
THE ROMAN HILL
Edwin Kuth, 1944



FRANKFURT, A. M.
THE FOUNTAIN OF JUSTICE
Edwin Kuth, 1944



Eingang Nürnbergerhof

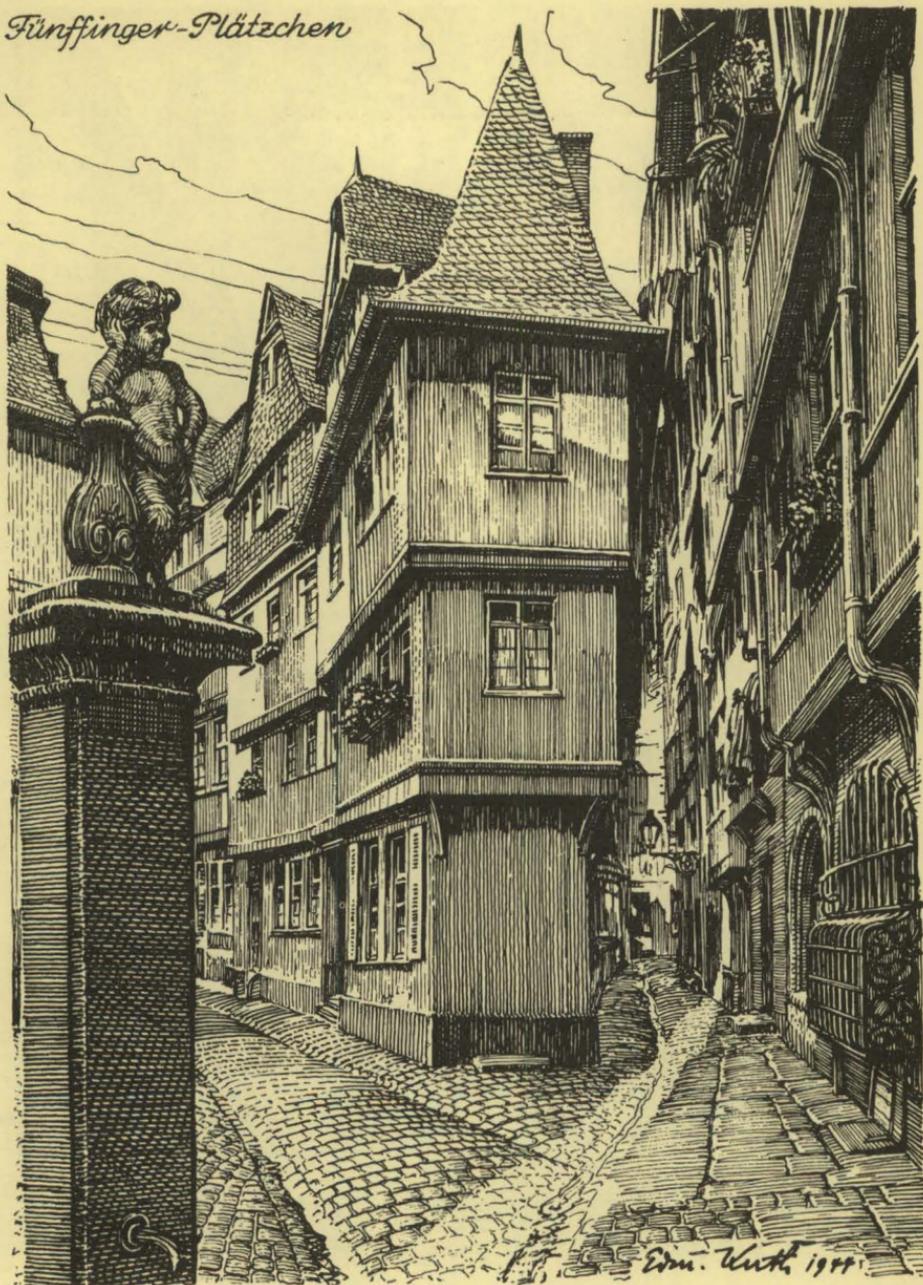
*Edw. Kuth
1944*

FRANKFURT, A. M.

ENTRY TO THE NUERNBERG HOUSE

Edwin Kuth, 1944

Fünffinger-Plätzchen

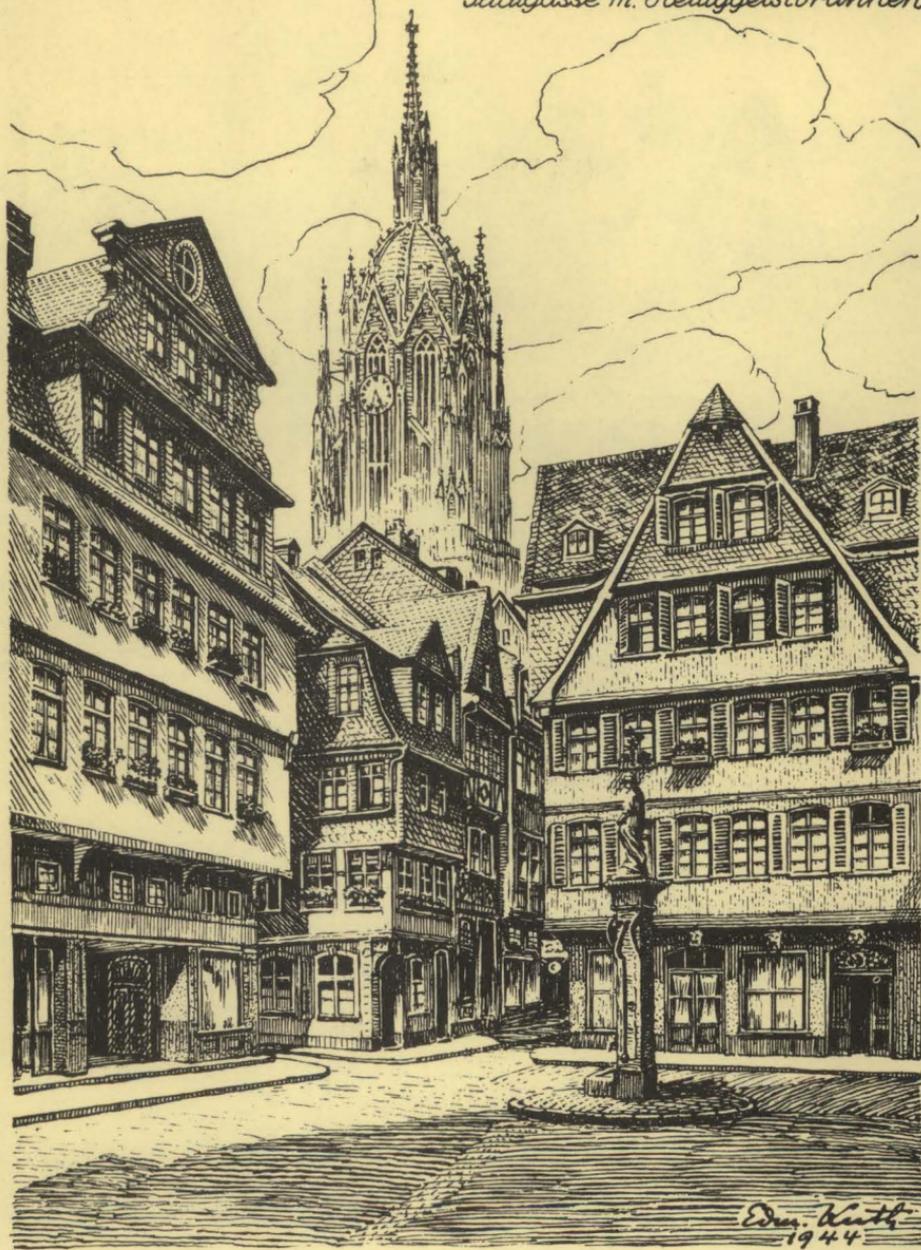


FRANKFURT, A. M.

THE PLACE OF THE FIVE FINGERS

Edwin Kuth, 1944

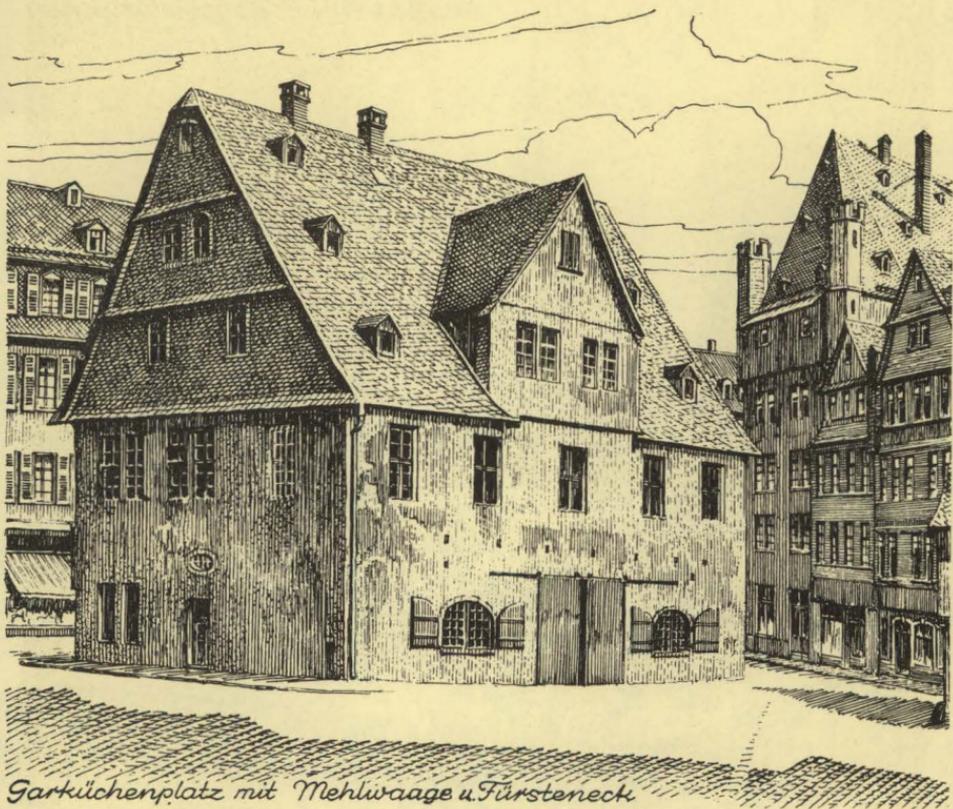
Saalgasse m. Heiliggeistbrunnen



FRANKFURT, A. M.

THE HOLY GHOST FOUNTAIN

Edwin Kuth, 1944



Garküchenplatz mit Mehliwaage u. Fürsteneck

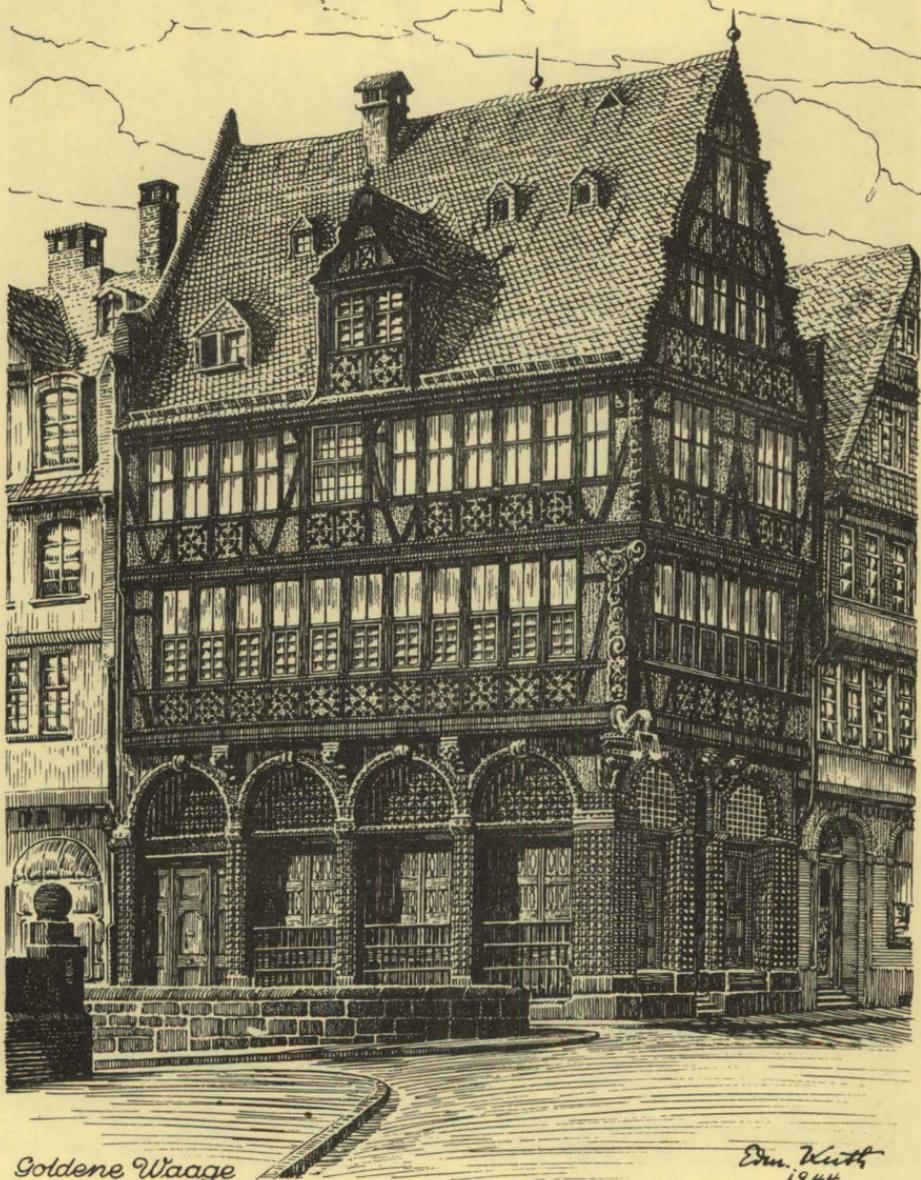
FRANKFURT, A. M.
THE FLOUR SCALES
Edwin Kuth, 1944



FRANKFURT, A. M.

THE WANEBACH HOUSE

Edwin Kuth, 1944



Goldene Waage

Edwin Kuth
1944

FRANKFURT, A. M.
THE GOLDEN SCALE
Edwin Kuth, 1944

sailormen sang aboard deep-water windjammers, aboard merchant vessels, and fishing schooners. There are short-haul shanties, hal-yard shanties, capstan, windlass, and pump shanties. There are songs of the lumber forests and the logging camps—ballads dealing with murder, goldfields, warfare, and love. *Shantymen and Shantyboys* is profusely illustrated.

Have you seen the excellent little books issued by the New York Philharmonic-Symphony Society? I have four of them before me as I write. They are: *Johann Sebastian Bach*, by Herbert F. Peyser; *Schubert and His Work*, by Peyser; *Wagner and His Music Dramas*, by Robert Bagar; *Tschai-kowsky* (a spelling which, I believe, stems from Germany) and *His Orchestral Music*, by Louis Biancolli (Grosset & Dunlap. 50c each).

Each little volume reflects a high degree of scholarship. Peyser, in particular, has the rare ability to compress a large amount of penetrating erudition into a few pages.

It would be a mistake to suppose that these books are intended primarily for youngsters. Grown-ups as well as children, scholars as well as non-scholars, will increase their knowledge of Bach, Schubert, Wagner, and Tchaikovsky (this is the spelling I always use) by reading what Messrs. Peyser, Bagar, and Biancolli have written about these four masters. Each book con-

tains a complete list of the recordings made by the New York Philharmonic-Symphony Orchestra.

Music Right and Left, by Virgil Thomson, music critic of the *New York Herald Tribune* (Henry Holt & Company. \$3.50), is similar in every way to its two predecessors: *The Musical Scene* and *The Art of Judging Music*. It is a volume made up of Mr. Thomson's reviews and Sunday articles. Sometimes it will ruffle your feathers; sometimes it will give you much joy.

Two days ago I received a copy of Rudolph Reti's *The Thematic Process in Music* (The Macmillan Company. \$5.00). I have not had time to digest what the learned author has to say in this stimulating volume. But I can tell you that *The Thematic Process in Music* is an exceedingly important book. In fact, it deals with something upon which, for one reason or another, musicologists have not placed adequate emphasis. If you have a desire to learn more about how composers work, read *The Thematic Process in Music*.

Reti was born in Uzice, in what is now Yugoslavia. He received his education in Vienna. For many years he was chief music critic of the Viennese daily *Das Echo*. He is the founder of the International Society for Contemporary Music. At present he lives in Montclair, New Jersey.

RECENT RECORDINGS

- JOHANN SEBASTIAN BACH. *Chaconne*, from the second partita for violin alone; *Passacaglia and Fugue in C Minor*; *Bourée*; *Siciliano*, from the *Sonata for Violin and Cembalo, in C Minor*; *Mein Jesu, was für Seelenweh befällt Dich in Gethsemane*, a *geistliches Lied*. Transcribed by Leopold Stokowski. Mr. Stokowski and his specially selected symphony orchestra.—Mr. Stokowski has done yeoman service for Bach's music in our land. Some find fault with his transcriptions. To my thinking, much of this fault-finding is based on flimsy reasoning. Bach himself was a prolific transcriber of the music of others. Under Stokowski's leadership the orchestra plays with glowing sumptuousness of tone. RCA Victor WDM-1512.
- FREDERIC FRANCOIS CHOPIN. *Four Scherzi (B Minor, Op. 20; B Flat Minor, Op. 31; C Sharp Minor, Op. 39; E Major, Op. 54)*. Artur Rubinstein, pianist.—Great music. Great playing. RCA Victor WDM-189.
- HECTOR BERLIOZ. *Symphonie Fantastique*. The San Francisco Symphony Orchestra under Pierre Monteux.—A gripping reading of an imperishable masterpiece. Here Monteux, a great conductor, is at his best. RCA Victor WDM-994.
- ERNESTO LECUONA. *Malaguena*. ERMANNO WOLF-FERRARI. *Dance of the Camorristi*, from *Jewels of the Madonna*. The Boston "Pops" Orchestra under Arthur Fiedler.—Spirited performances. Lecuona's *Malaguena* is about ready for a decent burial. RCA Victor 49-1431.
- LEROY ANDERSON. *Jazz Legato and Jazz Pizzicato*. LOUIS MOREAU GOTTSCHALK. *The Banjo*. Transcribed for orchestra by Quinto Maganini.—Again the playing is spirited. The compositions are delightful—even though they say exceedingly little. RCA Victor 49-1435.
- GEORGES ENESCO. *Roumanian Rhapsody in A, Op. 11*. Arthur Whittmore and Jack Lowe, duo-pianists.—The transcription is excellent. But, of course, the color of the original is lacking. RCA Victor 49-1452.
- LUDWIG VAN BEETHOVEN. *Für Elise*. CLAUDE ACHILLE DEBUSSY. *Reverie*. José Iturbi, pianist.—The playing is nothing to rave about. RCA Victor 49-1424.
- MANUEL DE FALLA. *Ritual Fire Dance and Dance of Terror*, from *El Amor Brujo*. José Iturbi, pianist.—Here the playing is infinitely better. RCA Victor 49-1427.

The New Books

READ NOT TO CONTRADICT AND CONFUTE—NOR BELIEVE
AND TAKE FOR GRANTED—BUT TO WEIGH AND CONSIDER

Unsigned reviews are by the Editors

ANTHOLOGIES

THE PLAY: A CRITICAL ANTHOLOGY

Edited by Eric Bentley. New York: Prentice-Hall, Inc. 1951. xii-774 pp. \$3.65.

THE publication of an anthology of plays is not likely to cause much comment from literary circles, and *The Play, A Critical Anthology* is not likely to be an exception to this tendency. The book is noteworthy, however, in that its scope and purpose are designed to fill, in some measure, a cultural void which is found in all too many educated persons. Eric Bentley prefaces his collection with a basic introduction to the field of dramatic literature and theatre appreciation, thereby orienting the reader in the fundamentals essential to the enjoyment of good drama. Well-known in theatre circles as an outstanding writer, director, and teacher, the editor in his introduction claims that ". . . too little attention has been paid to artistic experience itself, too much to more

tangible tokens of Culture"; the remedy, in so far as the immediate situation is concerned, ". . . is not to talk about drama in general but to understand particular plays."

In order to accomplish this end Mr. Bentley has chosen nine plays of various periods and types and arranged them so as to lead the reader in an interesting, logical, and painless fashion into the mysteries of how to read and appreciate a play. The texts are augmented by very provocative notes and commentary dealing with the *form* and *theme* of each play and designed to assist the reader in forming criteria for the criticism and evaluation of dramatic literature. Mr. Bentley believes that critical notes should ". . . lead away from themselves and towards: 1) the writing of critics who . . . are more expert or more intelligent; 2) discussion on your part (is what the editor says true?); and 3) re-reading of the plays." The editor has succeeded in accomplishing these objectives with the dexterity of an excellent teacher.

The anthology begins with "Cyr-

ano de Bergerac," labeled as a melodrama, in the Humbert Wolfe translation. This version employs a rather monotonous rime scheme which tends to become dull and even irritating to American ears. The use of the Brian Hooker translation, I believe, would prove far more appealing to the beginning student of the drama. Oscar Wilde's "The Importance of Being Earnest" follows and is called ". . . a 'complication' of farce." A new translation of Moliere's "The Miser" by Lloyd Parks introduces the reader to a type of comedy which Mr. Bentley has neglected to definitely categorize. Mr. Parks' version eliminates some of the awkward and archaic English found in the earlier translations. As an example of Shakespearian comedy, "Twelfth Night" has been included. This play, in the reviewer's estimation, was a bad choice since the plot complications and comedy are so Elizabethan in nature that it would scarcely appeal to a person unfamiliar with Shakespeare and the Elizabethan culture. Why not introduce Shakespearian comedy with "The Taming of the Shrew"? The study of tragedy is approached through "Othello," followed by an adaptation of "Antigone" by Jean Cocteau which was translated by Carl Wildman. This very stylized version of Sophocles' play is a most interesting experiment for the student of the drama, but it does not impart to the average reader the exalted style of Greek tragedy. Ibsen's "Ghosts" carries one to the modern era and realism; the LeGalienne translation is used. Why the field of fantasy is represented by

Strindberg's "The Ghost Sonata" is beyond the ken of this reviewer. The play is regarded as incomprehensible even by most specialists in dramatic literature; the novice is certain to be overwhelmed, lacking a reference point for the symbols and structural form employed. The choice of "The Ghost Sonata" seems to be most unwise.

Here the "course," as such, ends; and the reader is given an "exam" in the form of "The Death of a Salesman" by Arthur Miller. This play, with the New York reviews and critical questions, is included so that the reader may put into practice the criteria he has learned and, to a degree, test his skill as a drama critic.

In the appendix Mr. Bentley has included an article entitled "Style and Medium in the Motion Picture," by Erwin Pankofsky, which attempts to show the relationship of cinema to theatre. There is also a short section suggesting further books for reading in the field of dramatic literature.

To arrive at a conclusion and practical evaluation of this book, one should really be unacquainted with drama. Then by reading and noting the before and after effects one may rightly judge whether or not Mr. Bentley accomplished his purpose with this volume. However, it may be said that the ideas are sound and the approach unique. *The Play: A Critical Anthology* should prove a good textbook as well as interesting reading material for those who have not previously delved into the exciting world of drama.

VAN C. KUSSROW, JR.

THE STORY: A CRITICAL ANTHOLOGY

By Mark Schorer. New York. Prentice-Hall, 1950.

THIS is an excellent collection of short stories, containing compositions by such authors as Thomas Mann, James Thurber, Hemingway, Bunin, and Henry James. Mark Schorer is a distinguished writer, who has made contributions to the *New Yorker* and other publications. He is Professor of English and creative writing at the University of California at Berkeley. Schorer's critical comments form a thread which binds the anthology together in a manner which accomplishes the purpose he intended: to assist the reader in appreciation and critical evaluation of the short story as a literary form. The stories are good; the comment makes them even better.

THE OFFICIAL ENCYCLOPEDIA OF BASEBALL

By Hy. Turkin and S. C. Thompson. A. S. Barnes and Company, New York. 1951. 620 pp. \$5.00.

THIS comprehensive book is fitting tribute to organized baseball. In fact, it marks "the multiple celebration of . . . 80 successive years of major league play . . . 75 years (Diamond Jubilee) of the National League . . . 50 years (Golden Anniversary) of the American League, and . . . 50 years (Golden Anniver-

sary) of the National Association of Professional Baseball Leagues." From the days of Frank M. McLaughlin, born in 1856, to the days just short of the no-hit, no-run game by the unpredictable Cliff Chambers, baseball's history is measured by records, statistics, rules, administrative analyses, and umpires among other features. A chapter on "Playing Hints" by established stars is included. For the player who has faded this book will provoke reminiscing. For the young player—well, he still has to run, throw, hit, field, and think. Do that or wind up in Peoria.

THE EDUCATION OF MAN

By Heinrich Pestalozzi. New York. The Philosophical Library. 1951.

THIS volume is a collection of aphorisms chosen from the work of Heinrich Pestalozzi, the most renowned teacher of his time and the man who revolutionized educational aims and procedures. The book will be of interest to the professional educator, but, unfortunately, although it is prefaced by an informative introduction by William Kilpatrick and is divided into chapters based on subject matter, there is little possibility of gaining an adequate conception of the views held and practiced by Pestalozzi. The insights which are given the reader do serve to urge one to look further into the writings of this great man.

SUE WIENHORST

CURRENT AFFAIRS

CHURCH LOBBYING IN THE NATION'S CAPITAL

By Luke Eugene Ebersole. New York: The Macmillan Company. 1951. 195 pages. \$2.75.

WHETHER churches in this country should attempt to influence the course of government is a question touching many complex issues. Dr. Luke E. Ebersole, without concerning himself with the question directly, assumes that—admit it or no—the churches in this country are attempting to do just this. In a well-organized and well-written book he examines the existing church lobbies now in Washington paying particular attention to the methods of operation and the fields in which these methods have been used. The range of interest is great: Fair Employment Practice, Poll Tax, Fair Labor Standards. Health, Housing, Social Security, Displaced Persons, European Recovery Program. Liquor Advertising, Federal Aid to Education, Child Research, Compulsory Military Training. Subversive Activities, Aid to Greece and Turkey, the North Atlantic Treaty, and Foreign Military Aid.

Dr. Ebersole's conclusions afford the greatest interest and his principal conclusion is that church lobbies are here to stay. Particularly, he thinks, is this so with respect to Roman Catholic lobbies. He indicates his awareness, however, of the touchiness of lobbies and some elements of Protestantism.

The place of the new Protestant denominational lobbies is less firmly established. Nearly all of the lobbies in this group still feel the need for justifying and explaining their activities to their constituents.

The Lutheran churches, by tradition, have always tended to remain aloof from active participation in the world of politics. Many persons within the rather loose confines of Lutheranism resent any attempt on the part of the church or the clergy to express in public views on political, social or economic problems. That some of this resentment is dying out is indicated by examining the section of the book relative to Lutheran lobbies. The Division of Public Relations of the National Lutheran Council and the Department of Public Relations of The Lutheran Church—Missouri Synod both commenced operations in Washington in 1948 although to date neither organization has registered its executive in charge as a lobbyist. From statements attributed to these executives it would appear that both are aware of the tradition in which they are to operate and that they share a felt need for justification.

"In accordance with the traditional position of the Lutheran Church, the activities which might be classified as lobbying are excluded from the function of the Washington secretary. A two-way flow of information is considered desirable, but no pressure is to be brought on individual congressmen in favor of specific pieces of legislation." Rev. Robert Van Deusen of the National Lutheran Council office.

" . . . (the Washington secretary)

serves the Missouri Synod in maintaining contacts with the executive agencies of the government, carries on research in government organization and procedure, reports on trends in the federal government which are of interest to the church, and channels information about the church to government agencies." Miss Olinda M. Roettger.

With respect to Protestant lobbies Dr. Ebersole further noted,

Some consider their programs to be experimental. Others have only placed their feet in the door and may still step back without actually getting inside. Thus, while the Washington stay of some denominational lobbies appears to be permanent, the position of others is precarious enough so that curtailed budgets, public opinion, and changes in church leadership, could result in their recall.

THE WATER AND THE POWER

By Albert N. Williams. New York. Duell, Sloan, and Pearce, Inc. 1951. 378 pages. \$4.50.

THE wise use of American water resources has presented problems that have engaged the attention of numerous investigators. This has resulted in a variety of proposals and reports, many of them by governmental agencies, and most of them of a highly technical nature. *The Water and the Power* is the most recent of the non-technical books dealing with American water problems. It is not, as the title may seem to imply, a discussion only of water power but a rather thorough history of man's use of the five great rivers of the West. It traces the de-

velopment of existing and proposed projects against the complex economic, legal, and political framework within which those projects were developed and is recommended to those who have been interested but often perplexed by references to those projects in newspapers and magazines. The author's presentation of the conflicting interests that must be resolved to attain integrated development of available water supplies is excellent and emphasizes one of the difficulties underlying the development of a sound water policy.

The author is a writer and professor at the University of Denver and brings to this volume a thoroughly western point of view which proposes that the West must have more water and power developments in order to continue its agricultural and industrial expansion and that integrated development is essential to make the best use of existing supplies and avoid expensive duplication. This is in agreement with the conclusions reached by nearly all students of water resources in the United States. However, students of American water resources also recognize that this thesis completely evades the fundamental issue as to whether there is any current need for extending agriculture within the United States and whether such expansion, if necessary, could not be achieved elsewhere at less cost. The proposed industrial development expected to utilize potential power resources likewise poses some unanswered questions. The raw products that have supported the great industrial centers elsewhere are either absent or widely scattered in

the West. Furthermore the market for manufactures is in the rather densely populated regions east of the Mississippi and here the West is at a disadvantage because of distance. The author likewise makes no reference to the rapid siltation of reservoirs which threatens to render a number of existing projects useless in a relatively short time. Techniques are available to reduce siltation materially but the West has shown little inclination to make use of them. However, the author's constant insistence that the development of water resources must pay for itself is refreshing and may yet contribute to the development of a sound water policy for the West.

E. J. BULS

RED STORM OVER ASIA

By Robert Payne. New York. The Macmillan Company. 1951. 309 pages. \$5.00.

RED STORM OVER ASIA is an account and an analysis of the growth of Communism in Asia since 1945. Mr. Robert Payne, the author, is a British student of Oriental affairs who has a substantial background of personal experience in the Far East. The present study offers a description of Asiatic Communism by geographical areas, from Soviet Asia and Korea through the Philippines and China to India. Payne insists on two points. First, all Asia is involved in a social and political revolution that is deeply committed to socialism. But it must be understood that, aside from Communism, a major form of Asiatic so-

cialism is sincerely devoted to the Western liberal, democratic tradition. That is true particularly of the movements inspired by Nehru in India and Soetan Sjahrir in Indonesia. Second, the Asiatic revolutionary forces are irrepressibly nationalistic, in some instances, as in that of China, even reviving an ancient imperialism. But, whether the Asiatics are aggressively nationalistic or not, their new ideologies are being profoundly modified by the older historical cultures.

The virtues of Payne's book overshadow its defects. The wealth of material with which Payne illustrates his thesis is of a kind to reveal an entirely new world to the complacent Western reader. On the sensational side is Payne's discussion of Communism and nationalism in Korea. His presentation here shows once again that effective military intelligence need only rarely be of "cloak and dagger" origin, but may be successfully obtained through complete and critical study of information openly available. The book's defects are those of occasional careless logic. One example is Payne's opinion that Chinese Communism is somewhat more "humanistic" than the Russian variety because, as of the date of writing, it had not been systematically terroristic and had found room for private enterprise. But it will be recalled that Soviet Russia, too, had its period of free enterprise under the NEP and that for several years after the revolution the Cheka did not systematically root out all opposition elements.

MARTIN H. SCHAEFER

ECONOMICS

PATTERN FOR INDUSTRIAL PEACE

By William Foote Whyte. New York. Harper and Brothers. 1951. 245 pages. \$3.50.

IN 1937 a union was born in a spontaneous sit-down strike at a steel fabricating plant in Chicago. Labor-management relations in this family owned company were very poor. Fear and distrust on both sides bred antagonism which made the plant unprofitable and the jobs hateful for the workers. The example of the General Motors sit-down strike provided these workers with a method of expressing their pent up emotions and they went on strike. In the course of the struggle they organized a local union which later joined the CIO Steelworkers. Conditions did not improve. In 1939 the Inland Steel Company bought the plant and it became part of the Inland Steel Container Company. Management personnel changed from time to time and the union developed and grew stronger, but as late as 1946 there was a bitter strike which lasted for 191 days. Yet only a year later a pattern of peaceful cooperation began to develop between the union and the company which has brought profit to the stockholders and security and greater happiness to the workers.

This is the story which the author has told so well. He is William F. Whyte, Professor at the New York State School of Industrial and Labor Relations. Since he is an expert in the field of human relations, he

has stressed the interplay of personalities which brought about this remarkable trend toward industrial peace. And because the people he writes about are real and not shadowy statistics, the chronological narrative is fascinating and understandable. The early conflict is only sketched, but the transition period is fully presented in one of the clearest presentations of the collective bargaining process available today.

Having told the story of the events, Prof. Whyte proceeds to a theoretical analysis of the human relations factors which can be generalized from this experience. To those already well acquainted with problems of this sort some of his conclusions may seem somewhat obvious, but for the average person they should provide exceptional insights. This is a book from which anyone—layman and expert alike—can learn a great deal. DAVID A. LESOURD

FICTION

THE AGE OF LONGING

By Arthur Koestler. New York. The Macmillan Company. 1951.

THE AGE OF LONGING is profoundly provoking fiction. The story has its setting in Paris—a Paris tense under the imminent threat of totalitarian aggression from the East—in the mid nineteen fifties. The "Age" is our own age just one step advanced. The "Longing" is a longing for an Absolute, for an unshakable and abiding something in which a man may repose his belief.

Every character in this novel, all of them intellectuals, has this longing, that is, every character except Fedya Nikitin, a highly placed official of the "Commonwealth of Freedom-loving Peoples," (the new name which the U.S.S.R. has selected for itself). Only Fedya possesses a credo, a firm faith in the utter rightness and future victory of communist doctrine. It is this unshaken certitude of his, not physical attraction or personality, which magnetically draws Heydie, daughter of an American Army colonel, into an affair with the Russian agent.

The thesis of Mr. Koestler's work, the disturbing idea in it, is that the overrunning of Western Europe is inevitable. It is inevitable because intelligent and thoughtful men, even though they realize that their country and freedom are at the point of being engulfed by communist totalitarianism, will make no effective and concerted effort to resist. Some will be paralyzed by fear, some by hopelessness, and some by fatuous optimism; but all will be rendered ineffective by their lack of a positive faith in an ideal.

Mr. Koestler shows his mastery in this work of the modern problem-novel. His intimate knowledge of Paris and its history enables him to make an effective background for his action. The action is often slow and occasionally stops dead; but one's interest will not correspondingly stop, for the discussions of political and philosophical ideas which make up a good part of the book are stimulating and forcefully presented through the characters. Characterization is

not always done with clear delineation, but the characterization of Fedya Nikitin is a perfect embodiment of the Communist trained and dominated mind. Symbolism and imagery (very often sex symbolism and imagery) plays an important part in this novel, both in furthering the action and in the presentation of ideas. Some is effective; some ineffective and even unnecessary.

The Age of Longing is strong meat. It is not for the immature, intellectually or morally. It offers no solution to the dilemma of Western man; it does present forcefully a warning with a convincing aura of reality, translating the problem into terms of human emotions through the medium of the novel.

THE EYES OF REASON

By Stefan Heym. Boston. Little, Brown and Company. 1951. \$3.75.

THE family would be together again. Everything had gone to pieces in the war—business, country, society, government. But as long as the family was intact, a foundation was left on which to build." Thus run the thoughts of Joseph Benda, eldest of the three Benda Brothers, as he waits at Prague's Wilson station for the train which will bring his brother Karel back to the family from Buchenwald. But this fervent conviction expressed by Joseph as Stefan Heym's story opens, in August, 1945, turns to acrid ashes in his mouth by the time the novel's action has come to its inexorable end.

Separated during the war, Joseph, Karel, and Thomas Benda were yet

united in their struggle to liberate their country from the Nazi tyranny. But once at home again, they become a house tragically divided against itself, as each pursues the separate path of his political convictions and as all are swept into the vortex of the larger political drama being enacted in post-war Czechoslovakia. Joseph, exponent of private property and capitalism, labors heroically to rebuild the family glass works and to restore the old order; Karel, a physician, whose sympathies remain with his fellows of the Underground, is convinced that the placing of industry and political power in the hands of the workers is the only way of achieving true freedom in his country; Thomas, the writer and intellectual, transcends both these views and will align himself with neither, realizing that either faction will restrict the freedom of the other.

The struggle and the rift among the brothers builds up slowly, but sharpens and widens as the action gains momentum. The story, which at first drags, finally grips the heart and breath of the reader as the tense national background explodes and separates the three brothers with tragic finality.

Stefan Heym, whose chief previous work is the war novel *The Crusaders*, brings to this novel a competent knowledge of the Czech land and its people, as well as reasonably skillful craftsmanship. Mr. Heym is skillful enough in his characterizations to rouse the reader to sympathize at times with each of the three Bendas, though Joseph is the clearest cut and the most attractive character de-

spite his selfishness. If there is an ineptness in the writing, it is that the conversation is often strained and unnatural. And if there is a weakness in the development of the theme, it is the author's sidestepping of moral judgment of the tactics of the Communist regime which comes to power.

THE PLACE OF THE LION

By Charles Williams. New York. Pellegrini and Cudahy. 1951.

THE plot of *The Place of the Lion* has to deal with a conflict of two worlds or ideas. There in a quiet English countryside the force of evil slowly but surely begins to envelope the good. The symbolic medieval images of the lion, serpent, unicorn, and even the butterfly take on material form in some persons or appear to various others. Anthony, the hero, and his friends, Quentin and Damaris, try to solve the problem, but only Anthony is strong enough to survive. Besides the presence of weird bestial forms, the conflict manifests itself in earthquakes and rumblings, in houses that disappear, and in one house, Mr. Berringer's, that seems to burn without end until Anthony learns to control the evil.

One is never sure just what Mr. Williams is trying to say, for too many pages are filled with a jargon almost like doubletalk. All through the book there is the feeling that something great and clear will happen soon, but it never does, at least nothing that is understandable. Rather than being pure fantasy, *The Place of the Lion* borders on the

sheer fantastic, and that, too, is doubletalk.

ANNE LANGE

THE GREAT IDEA

By Henry Hazlitt. Appleton-Century-Crofts, Inc. New York. 1951. 374 pages. \$3.50.

A statement from H. Hazlitt to the publishers: "If capitalism did not exist, it would be necessary to invent it—and its discovery would be rightly regarded as one of the great triumphs of the human mind. This is the theme of *The Great Idea*. But as capitalism is merely a name for freedom in the economic sphere, the theme of my novel might be stated more broadly: the will to freedom can never be permanently stamped out."

So Mr. Hazlitt constructs an inconsequential story, not exactly plausible, in which there is a discussion of economics with an unfriendly analysis of communist economics and a friendly analysis of capitalist economics. The capitalism which he invents is a sort of "neo-capitalism" in which there is pure freedom: no government control, no public ownership, etc., and the system works perfectly.

If these are the things you like to hear, this is the book for you.

ROCK WAGRAM

By William Saroyan. Garden City, New York. Doubleday and Company. 1951.

ARAK VAGRAMIAN becomes Rock Wagram, the Hollywood idol, when a producer chances upon the

Armenian bartender at Fat Aram's telling jokes at which men laugh. Rock flails out at life and the tale moves fitfully forward, stalled considerably by Mr. Saroyan's philosophical ponderings in italic. Rock acquires a custom automobile, debts, and a wife. ("Her hands seem to be the washed hands of a dirty little girl who sneaks through Woolworths stealing jewelry and Valentines.") Both automobile and debts prove more durable than the wife. Rock does not acquire a big, black moustache despite his grandmother's tart admonitions, "Grow a moustache and be a true man like your father, like your grandfather Manuk."

The shaved upper lip is symbolic of this work, like the hero's moustache the author's ingenious style never materializes. *Rock Wagram*, state the publishers, "signals a new growth and maturity in the writings of William Saroyan." His meditations, however, are all as vacuous as this morsel, ". . . all is art, all is great, because all is indestructible." Saroyan, who after all did write the delightful *My Heart's in the Highlands*, should never have begun to think.

ROBERTA DONSBACH

THE RESTLESS HEART

By Sergei Maximov. New York. Charles Scribner's Sons. 1951. 349 pages. \$3.50.

ANY reader interested either in a good story or in the way of life and thought of the Russian people

will want to read *The Restless Heart*. Sergei Maximov is a qualified author for two reasons. First he lived in Russia until 1941. And second, he writes with a fairness that is unusual in view of the circumstances of his life. Mr. Maximov was imprisoned in Russia in 1936 by the NKVD. In 1941 he was deported to Smolensk and was captured there by the Germans when they occupied that city in the course of the Second World War. Subsequently Maximov was sent to labor in Germany and from there made his way to an American DP camp and finally America.

The story involving a murder in a small Russian river village on the Volga and an illicit love affair is well-developed and written in the typical Russian novelistic style. As Mr. Maximov develops the picture of his chief characters, one knows not only them but many of the people in the village as well as the small group of artistic people who summer here. The delineation of the Russian character is very well done and the influence of the Soviet Regime is given a fair treatment. The author sees these people much as the country people in any part of the world would be, insecure, gay, accepting their way of life with little or no criticism, stoical. He can not resist the temptation (and perhaps is truthful in so doing) to portray them as more or less vaguely aware of the evils of the system under which they are living. His notes on the concepts of Soviet artists are of particular interest.

SUE WIENHORST

HISTORY

SEVEN DECISIONS THAT SHAPED HISTORY

By Sumner Welles. New York. Harper & Brothers. 1951.

THESE seven diplomatic decisions were made between 1937, when Secretary of State Hull rejected Roosevelt's plan of American support to check the rush toward World War II, to 1945, when the final arrangements were made to set up the United Nations before the end of the war. In importance the decisions range from President Roosevelt's upholding Welles' suggestion on hemispheric unity at the Rio Conference of 1942 to the many vital agreements reached at Yalta and Tehran. By outlining the information that was available at the time, some of it previously unpublished, and by explaining the manner in which each problem was studied, Welles submits each decision to scrutiny and estimates its history shaping effect.

With most of the decisions, Welles agrees, and, when he does, as in the decision to recognize the Vichy government, one of the most disputed and most widely attacked at the time, he can muster a strong argument. However, on our pre-Pearl Harbor policy in the Far East, he admits the decisions were matters of expediency but only because the element of choice did not exist. While he makes no apology for "an American administration that needs no apologies," he does criticize Cordell Hull frequently, not so much for decisions he made as for those made by

others which Hull refused to approve.

Leaving the war years, Welles takes a look at the U.S. foreign policy since 1945 and, except for the Marshall Plan, finds little of which he approves. His own outline of a U.S. policy for today, essentially a policy of containment, differs little from the one we are following, with the exception that he insists it must have bi-partisan backing.

Most of our foreign policy through ten critical years, during which time Welles was Undersecretary of State, is covered by the seven decisions. As a result, while explaining the historic importance of each decision, his book also performs a needed service by placing before the public the genesis and development of our foreign policy during a decade of internal and external dispute. The presentation of the material is well done for Welles has a lucid and, for a writing diplomat, economical style that sustains interest.

ALFRED R. LOOMAN

JOHN KNOX'S HISTORY OF THE REFORMATION IN SCOTLAND

Edited by William Croft Dickinson, D. Litt. Philosophical Library. New York. 1950. Two volumes. \$15.00.

THE publisher advertises this *History* in the following fashion: "John Knox's *History of the Reformation in Scotland* is a unique work. No other history of the Reformation was written by an active participant. . . . The reliability of the history

is open to some qualifications, for impartiality could scarcely be expected in one of such intense passions and appalling convictions as John Knox." The reviewer subscribes to this honest evaluation and feels that no student of the Reformation could live without these volumes. In addition, the volumes incorporate copious notes, documentary and bibliographical entries, and an outstanding introduction.

ELEVEN YEARS IN SOVIET PRISON CAMPS

By Elinor Lipper. Henry Regnery Co. Chicago. 1951. 310 pages. \$3.50.

HERE are some more "facts" to add to the many already in print about the Soviet slave labor system. But it seems to this reviewer that the reader must be careful in making a decision after reading Miss Lipper's account of terror, torture, and what have you, particularly since the book seems to come alive through Miss Lipper's gift of vivid description and her insight into humanity.

And if all that she reports be true, one cannot but wonder how long there can be any such thing as Soviet solidarity.

LUTHER'S PROGRESS TO THE DIET OF WORMS

By Ernest Gordon Rupp. Chicago. Wilcox & Follett Co. 1951. 109 pages.

IT SHOULD be somewhat disconcerting to many Lutherans to consider the number of Luther studies emanating from non-Lutheran pens.

A Congregationalist (Wilhelm Pauck), a Quaker (Roland Bainton), an English Methodist (Philip Watson), and now another English Methodist (Gordon Rupp), have recently published valuable contributions to our understanding of Luther. Rupp's work, like that of the others mentioned, is distinguished for its penetration into the problems of Luther's spiritual world and for its use of the results of recent Luther scholarship. The author repeatedly translates from the Weimar Edition and discusses briefly certain writings of this period. A significant feature of the study is that, unlike the Luther of many Lutherans, Luther's spiritual struggles are not presented as of purely academic interest but as a challenge to the "religiousness" of the modern man and the Christian churches. The little volume, which we hope will be expanded now beyond Worms, is both readable and reliable.

RELIGION AND PHILOSOPHY

THE PHILOSOPHIES OF F. R. TENNANT AND JOHN DEWEY

By J. Oliver Buswell, Jr., New York, Philosophical Library, 1950. 516 pages. \$6.00.

PROFESSOR BUSWELL, who teaches at Shelton College in New York City, writes his Ph.D. dissertation with two purposes in view. One is to make a critical analysis of the empirical methods of philosophers Tennant and Dewey. The other is to utilize the fruits of this compara-

tive study in the constructing of an "integrated system of theistic metaphysics and epistemology." The underlying purpose of the author is to give detailed and precise expression to his passionate conviction that truth is one, that there is a harmonious continuity between philosophical truth and "the Truth which is in Jesus Christ." Buswell believes that it is possible to describe this continuity in terms of some kind of empiricism. He is particularly interested in the empiricism of Frederick Robert Tennant, who taught philosophy at the University of Cambridge in England until 1938. He considers Tennant's empirical method to be inadequate in some respects, but regards it as a wholesome corrective to Dewey's point of view.

Buswell describes Tennant as standing in sharp contrast to Dewey in the realms of psychology, epistemology, and metaphysics. He concludes that Tennant, in his philosophy of empirical psychology, successfully demonstrates the substantive reality of the self, a notion which Dewey strongly opposes. In epistemology Buswell is happy to find that Tennant and Dewey agree in asserting that the knowing process is not wholly in the ego. Within the bounds of this general agreement, however, the two men differ radically as to phenomenology. Buswell considers Tennant's "bi-polar view of phenomena" much more fruitful than Dewey's view. Indeed, he terms it a "Copernican revolution" in empirical epistemology. A comparison of the two philosophers as to their metaphysics leads the author to con-

clude that "empirical philosophy has a great need of caution against *a priori* negatives." To deny on principle "that a Creative Person [i.e., Jesus Christ] may have said and done specific things in human history is contrary to good empiricism." The place of the *a priori* in empirical philosophical theology needs to be reconsidered, says Buswell.

The author asserts that his critical analysis of Tennant's "inadequate realism" and Dewey's "*a priori* negations" has helped to clear the ground for the construction of a philosophy of "theistic realistic dualism." This type of empiricism recognizes the validity of adducing data from the Judeo-Christian historical tradition as evidence in asserting the truth of Christ's resurrection.

In the opinion of this reviewer, Prof. Buswell has performed his task with precision, rigor and clarity. He is not blind to Tennant's inadequacies in dealing with Christian experience, past or present. Now that the ground has been "cleared" we shall be interested to see how far he can get in demonstrating his conviction that truth is one.

RICHARD SCHEIMAN

THESE HARVEST YEARS

Edited by Janet H. Baird. Garden City, New York. Doubleday & Company. 1951. 300 pages. \$3.49.

PROBABLY Walter B. Pitkin started it with his book bearing the title (since become proverbial) "Life Begins at Forty." At any rate there has been an immense popular upsurge in

the literature dealing with older people, their problems, their preparation for, and their enjoyment of, the years of retirement. The tables are being turned. In the past we heard a great deal about the duty of elders in caring for our children and youth. While this responsibility goes on forever, more and more is being written about the interest of the present generation in the aged and aging.

While Pitkin complained in the Preface of the last named book that he found very little scientific material available, there has now been born a new science: Geriatrics or Gerontology. *These Harvest Years* is a worthy representative of the present gerontological or "age-science" literature. It is edited by Janet H. Baird, Executive Director, Foundation for Forty Plus Living, Inc. and contains twelve essays (one by herself) on various phases of this business of growing old gracefully, enjoyably, profitably, and financially securely. Among the contributors there are a psychiatrist, a doctor of medicine, a dentist, an insurance researcher, a travel editor, a Protestant theologian, a Jesuit professor, and a Jewish rabbi. The book aims to be all things to all men and women with "silver threads among the gold."

From this wealth of well-written material by so many authors and from so many viewpoints, a reviewer finds it more than usually difficult to lift out some of the highlights and dominant principles brought together in exactly three hundred pages. But there are a few jottings while reading.

The simple reason why there is

now so great an interest in "the harvest years" of human life is the fact that the average life span in this country, and in countries like ours, has been considerably lengthened and there are therefore more "harvesters." Accentuated by pension systems, annuities programs, private and government social security arrangements, this planning not only for retirement income but also for retirement activity, has become a serious matter among many people. And since this planning must be begun early in life, a book like the one before us should be of profound interest to those who are still young as well as to those who realize that they are growing old, that all may avoid what this book calls "retirement shock."

The basic needs of every individual are "somewhere to live, something to do, someone to care, and someone to care for." To achieve this ideal various rules, and good rules, are given by the different writers. Occasionally there are collisions of principles advocated, but this may be due to differences in emphases in the various essays. One says: "Do not retire," while most of the authors advocate eventual and if possible gradual retirement from one's life vocation. "Beware of hobbies except as pastime" is counter-balanced by a list of income-producing hobbies and profitable new careers found in another chapter.

The section of the book on Travel after retirement is particularly worthwhile. Living abroad for a few years (and who would not like to?), may

be much cheaper than living in these United States, if one has the means to get there. One couple report living expenses 70 per cent cheaper in Mexico than on this side of the border!

In fine, and in the words of the Gerontological Society, we want "to add life to years, not years to life." We should erase from our minds the phantasy of retirement as the period of "The Great Loaf." "Idle retirement is one of the surest roads to a short life."

CARL ALBERT GIESELER

THE CRUCIFIXION OF INTELLECTUAL MAN

Including a Fresh Translation of Aeschylus' *Prometheus Bound*. By E. A. Havelock. Boston: The Beacon Press. 1951. 218 pages. \$2.75.

NONE of the plays of Aeschylus, the renowned tragedian who had won another claim to greatness by his participation on the plain of Marathon, has so much to say to men of our time as *Prometheus Bound*. The meaning lies hidden in a difficult text; therefore the present fine translation of the drama is highly desirable. However, one becomes uneasy when reading the nine essays which precede the translation: these are interpretation, and the interpretation solves a great many problems in what tends at times to be a dogmatic manner. If one should admit, for example, that Zeus represents power—and in view of the equivocal nature of the term this equation is not to be taken uncritically—a mean-

ingful discussion of the concept can be carried on only against the background of a philosophy or theology of power. Power is not in itself evil, and the author's reference to Lord Acton's "power always corrupts, and absolute power corrupts absolutely" does not serve to clarify the concept.

Moreover, though Mr. Havelock's views are illuminating, yet the reviewer holds that the classics should be read with a minimum of previous interpretation, and this restricted primarily to matters of fact. Mr. Havelock's insistence that the classics are relevant to problems of the social sciences today is good, but he feels that he must serve as champion of Promethean intelligence, with the understanding that man must learn to "face his universe without delusions." One is left wishing that the author's students in the General Education course at Harvard have been made to struggle most rigorously with the second rather than with the first part of the volume.

THE MYSTERY OF BEING I. REFLECTION AND MYSTERY

By Gabriel Marcel. Chicago: Henry Regnery Co. 1951. 219 pages.
\$3.75.

GABRIEL MARCEL followed Emil Brunner in the world's most distinguished lectureship by delivering the Gifford Lectures at Aberdeen University in 1949 and 1950. *Reflection and Mystery* is the text of the first of these series. For those unacquainted with Marcel's work it might be mentioned that he is

known both as an outstanding French dramatist and as a Roman Catholic philosopher standing in the existentialist tradition. If one questions how a philosopher can at the same time be a Roman Catholic and an existentialist, particularly since the condemnation of existentialism in the encyclical *Humani generis* (Aug. 12, 1950), a partial answer might be that one cannot fit a bold, original thinker like Marcel into tight, traditional groupings, especially when one is dealing with the complex of opposites which is both Roman Catholicism and modern existentialism.

An evaluation of Marcel's contribution at Aberdeen must wait until publication of the second series. Yet even with that material before one the reader will not have "Marcel's system"; he will have Marcel's search and certain insights, but nothing comparable to Bergson's or Whitehead's systems. Marcel begins with experience and always remains close to the individual thinker. Of particular assistance to the reader and integral to the method of the lecturer are the vivid, concrete illustrations, some of the most illuminating of which are those lifted from Marcel's own plays. Some of the most instructive of the ten lectures are those in which he speaks of our "broken world," the need for transcendence, the meaning of truth, what is meant by "my life." Anyone interested in the existentialist contribution to philosophy, especially where this contribution is related to the Christian world view, will want to read Marcel's Gifford series.

THE CHRISTIAN IN POLITICS

By Jerry Voorhis. New York. Association Press. 1951. 136 pages. \$1.75.

JERRY VOORHIS was in the Congress for ten years as representative from California. A former executive secretary of the Cooperative League of the U.S.A., he is now executive director of the Cooperative Health Federation of America. He is also prominent in the work of the National Council of Churches. According to many reports, the former Congressman is eminently qualified to write about *The Christian in Politics*.

Many of our readers would ask: What does he mean by the Christian? Voorhis answered that: "Two thousand years ago there lived a carpenter from a little town called Nazareth who became penniless, homeless, almost friendless; who was despised by respectable society and persecuted by the mob. He was finally crucified. We believe that Jesus was the Son of God and that he holds for us the keys to the mysteries of life and death." In the name of this Christ, Voorhis believes, Christians obey the Great Commandments of love to God and neighbor. In turn, these Commandments must be implemented by a Christian program of human brotherhood, voluntary mutual aid, and the right use of the gifts of God.

In a kind manner, he chastises the so-called Christian who has "too largely left the business of politics to some supposedly inferior group of people. . . . The Christian dairy

farmer is directly responsible for the kind of government program which is formulated concerning his welfare." In a practical way, this book points out the possible avenues of political activity on the part of the Christian. To refuse these opportunities is a form of escapism which cannot be obliterated by the simple process of doing your Christian duty at election time.

Voorhis writes in a racy, rambling style without too much moralizing and sentimentalizing. Without too much profound thinking, he pinpoints the basic questions of *The Christian in Politics*. Are There Christian Political Issues? Shall I Run for Political Office? But What Is Right? What About the Compromises in Politics? A Haddam House publication, *The Christian in Politics* is adequately directed to the moral and religious concerns of the American youth.

SCIENCE

INTRODUCING THE UNIVERSE

By James C. Hickey. New York. Dodd, Mead & Co. 1951.

MEN OF OTHER PLANETS

By Kenneth Heuer. New York. Pellegrini & Cudahy. 1951.

HERE are two books on astronomy, both intended for the non-specialist. Mr. Hickey, who became interested in astronomy at a very early age, became a newspaperman after leaving college and subsequently developed a column called "Stars of the

Week" which appeared in the old *New York Sun* for fifteen years. For him, astronomy became a compelling hobby and his love of the study is reflected in the pages of his book. Though the general reader—the one bewildered by the mysterious motions of the myriad heavenly bodies—may at times wish the author had used the vocabulary of the oldest science with a little more concern for clarity, he will likely find *Introducing the Universe* infecting him with its enthusiasm. Some of the major historical discoveries in astronomy are intelligently described and a sizeable collection of excellent photographs is included (e.g. the Lick Observatory's wonderful photograph of the Great Nebula in Orion).

Kenneth Heuer is a young man with five years of experience as a lecturer at Hayden Planetarium. His book indicates that he is an engrossing lecturer. *Men of Other Planets* is written with simple scientific clarity and the fantasy indicated in the title is not unpalatable. The author takes the reader on imaginary tours of space—a device which makes astronomical phenomena a little less bewildering since one is forced to view the universe from various angles.

The plausibility of Mr. Heuer's thesis that earth is not the only locus of life in the universe is perhaps damaged by his occasional failure to maintain uniformity in his type of argumentation. One moment he is warning against the assumption that life on other planets necessarily parallels life as we know it; later he engages in tenuous argumentation

which purports to establish the necessity of certain conclusions regarding the characteristics of living organisms on other planets. All in all, the author's reflections on both the macroscopic and microscopic universes put the accent on humility and make imaginative and at times humorous reading.

SCIENCE MARCHES ON

James Stokley, Editor. Ives Washburn, Inc. New York. 1951. 323 pages. \$3.75.

JAMES STOKLEY's book is in effect a report to the reader on the state of science in 1951. During the last few years the General Electric Company has sponsored the radio program Science Forum from which the author has selected and edited fifty of the recent talks. The topics range from the giant molecules of chemistry to the value of science fiction. The reader is painlessly ushered into the more interesting areas of chemistry, physics, higher mathematics, medicine, and astronomy and is introduced to the wonders of deep sea photography, giant telescopes, crystal clocks, and atomic power. Each contributor is expert not only in his own field but also in making his subject fascinating reading.

These articles are short, to the point, and written for the general reader. The shortness might be criticised, however these articles successfully excite the reader's curiosity and this along with dispensing information seems to be their purpose.

BYRON L. FERGUSON

JOHANNES KEPLER, LIFE AND LETTERS

By Carola Baumgardt. New York. Philosophical Library. 1951.

THIS work tells of Johannes Kepler as a man, as a personality. It does not delve deeply into the intricacies of astronomy, the field in which Kepler made his great contributions. Living in the period of the Thirty Years' War, Kepler dealt not only with great external problems, but, as Dr. Einstein points out in his introduction to this book, with tumultuous internal problems as well. The study of astronomy forced him to formulate a philosophy which put pure mathematics and its applications to natural phenomena in their proper perspective. The letters here presented, many for the first time, touch on these matters. It is perhaps worth noting, as a key to Kepler's times, that when he died in the city of Regensburg in 1631, he was buried outside the walls of that city, in keeping with the tradition that Lutherans could not be laid to rest inside the walls.

THE MAINSTREAM OF MATHEMATICS

By Edna E. Kramer. New York. Oxford University Press. 1951.

HAPPILY, this is not just another book which attempts to popularize Mathematics in the usual fashion. Though the author points her remarks toward the laymen in Mathematics, she does not fall into the

all too frequent error of giving the reader the impression of understanding without the exertion of a little thought and reflection. The author, a Ph.D. from Columbia University, has written numerous articles in mathematical and educational journals and the clarity of expression in this volume reflects her clarity of comprehension of the elements of *The Mainstream of Mathematics*. We enter the stream recalling Hindu legends and subsequently view the landscapes of Babylonian, Greek, and Egyptian mathematics. Much of the meaningful history of mathematical developments down to the present day is told in a pleasant anecdotal form and the illustrations Miss Kramer (in "real" life Mrs. B. T. Lassar) uses to clarify mathematical concepts are well chosen.

OTHER BOOKS

19 MILLION ELEPHANTS AND OTHER POEMS

By Helen Bevington. Boston. Houghton Mifflin Company. 1950. 115 pages. \$2.50.

THE BALLAD OF NEW YORK, NEW YORK AND OTHER POEMS 1930-50

By Christopher Morley. Garden City, New York. Doubleday and Company. 1950. 93 pages. \$2.50.

MRS. BEVINGTON's comic verse is subtle and tough; it acknowledges reality constantly by conveying satirical observations on its author:

I wish to be modest like My Uncle Toby,
Just as Aristides, mellow as Lamb,
Incomparable as the dark lady of the
sonnets,
And not the way I am.

Literary figures and common experiences share about equally in Mrs. Bevington's attention. She writes of airline passengers' fears during a storm:

25 souls, with the child, aboard her
And a reeling kite has she become,
No skybird now of the eagle order,
Not silver now but aluminum.

In this type of writing, the exact command of words is essential, and Mrs. Bevington has this. In her concluding poem, "Words are Anybody's," she glories in her feeling for words; she lists several fine ones, like "Shenandoah," "Wye," "linnet," and "frangipane," and declares:

No matter whose quince
Or juniper tree,
Anything I say belongs to me.

Mr. Morley's volume includes some poems that suffer from exhibitionism. There are several good passages, though. "Dorothy," balancing Wordsworth's debt to his sister, is for the most part delightful. "Children's Crusade," an interpretation of the needs of the present world through the eyes of Peter the Hermit, has some apt descriptions of everyday life:

Good-by bobbysocks, good-bye comics,
Roll down jeans; Home Economics
Deals with actual human stummicks.

HAREM SCARE'M

By Rosemary Taylor. New York.
Thomas Y. Crowell Company.
1951. 246 pages. \$3.00. (Illustrated
by Paul Galdone.)

TO STUDIOUS, bespeckled Rosemary Drachman, a harem was something far out of her world. But here she was in Morocco, and being a journalist, she thought it would be really newsworthy if she had an interview with a sultan and the ladies of his harem. Rosemary was just plain Rosemary in her hometown in Arizona, but in Morocco she was a sensation. Her "last fling" which included a trip abroad with her college roommate before settling down to become a respectable dean of women, turns out to be a series of humorous and exciting adventures. Floyd Gibbons of *The Chicago Tribune*, after rescuing her from the passion of a Spanish porter, persuades her to see Morocco and forget about her proposed trip to "unexciting England." And so Rosemary decides to accompany Mr. Gibbons into Morocco and in *Harem Scare'm* she tells what happened.

There is nothing deep or serious about this book. In fact, *Harem Scare'm* is exceptionally light reading; and yet it is an important book because Rosemary Taylor has the ability to make you laugh. She also is adept at adding to your possibly scant information about North Africa in a painless manner. You get to know about some of the customs of Arabs and Israelites and of anyone else who has business to conduct in

Morocco. Most of all, though, the book is delightfully humorous.

GRACE WOLF

THANKS TO NOAH

By George and Helen Waite Papashvily. New York. Harper & Brothers. 1951. 167 pages. \$2.50. Illustrated by Jack Wilson.

WHEN George Papashvily lived as a boy in the Caucasus, his loyalest and best friend was a bear named Kola. Then there was a war and George and Kola had to separate. After the war George came to the United States and bought a farm in Pennsylvania. On this farm George and his wife Helen lived and raised a number of German shepherds. Besides the dogs there were fleeting acquaintances with sheep, pigs, elephants, deer and summer boarders, but most of all there were the dogs. And "unless you've loved an animal—given one a corner of your heart to live in, then this book is not for you." With these words George and Helen begin their book about their animal friends, and it is out of this warm affection and respect for animals—and especially dogs—that the Papashvily's have in turn touched the heart of the reader.

GRACE WOLF

PAROLE CHIEF

By David Dressler. New York. The Viking Press. 1951.

DAVID DRESSLER, formerly executive director of the New York State Division of Parole, here tells how he became the Parole Chief and his experiences while holding that office. After having been a responsi-

ble public servant, Dressler has become a writer. He writes with a warmth of personality about absorbing subject matter. He tells us about Maxie the Goniff, the professional pickpocket; about Eddie the Eel; about too little love as a major cause of crime; the stories of underprivileged Sue, overprivileged Martin, and Mark, who was too well brought up. There are stories of confidence men and dope-addicts and through it all runs the tale of the high degree of success in preventing new crimes through a vigilant and realistic parole system.

BETTER HOMES AND GARDENS GARDEN BOOK

Des Moines, Iowa. Meredith Publishing Co. 1951. 480 pages. \$3.95.

BETTER HOMES AND GARDENS is invading the American book shelf as well as the magazine rack. The *Baby Book*, *Story Book*, and popular *Cook Book* have entered many homes; now in a handy ring-binder uniform with the *Cook Book* a comprehensive *Garden Book* is offered the public. The volume will undoubtedly exasperate as well as stimulate home owners, just as the elaborate and often expensive ideas presented in the magazine exasperate and stimulate.

The organization, printing, sketches, black-and-white as well as color photos are excellent. Many of the ideas involve little expense and are quite practicable; some may suggest considerable savings, such as those involving care of roses, multiplication of plants, storage of vegetables, etc.

The
READING ROOM



By
**THOMAS
COATES**

The MacArthur Testimony

BYOND question the most absorbing reading of the past month was supplied by the complete record of the testimony of General MacArthur before the joint Foreign Relations and Armed Services Committees of the United States Senate. *The United States News and World Report* performed a real service in bringing the complete and unabridged record of the hearings (except, of course, for the material deleted by the censors) in its issues of May 11 and 18. The testimony is being issued also in special reprint form.

Regardless of the merits of either side of the present controversy, there can be no question of the fact that this debate will have a momentous impact upon the course of history, both of our own nation and of the world. Indeed, the events of the past several days—as these lines are being written—already indicate that the policies of our administration, both diplomatically and militarily, are being oriented in the di-

rection of the position which General MacArthur has so lucidly and boldly set forth. For the first time in recent history, our State Department has taken a firm and realistic stand in its relations with China, and its decisions have strengthened the feeble knees of the United Nations and have put new iron into the will of our British allies.

If MacArthur did nothing else, he at least caused Secretary Acheson to realize and admit that “the dust has settled” in China and that the time for craven appeasement of the Red despotism which has fastened its grip on that unhappy country is past. The tragedy lies in the fact that in the meantime the structure fashioned by the architects of our Far Eastern policy—some myopic, some bemused, some downright traitorous—has, in its collapse, caused the death of more than 10,000 American soldiers. And the end is not yet. Small wonder that General MacArthur termed the policy of allowing the Communists to grow in power in China “the

greatest political mistake we made in a hundred years in the Pacific," for which mistake, in his opinion, we shall pay for a century.

It is a tribute both to the joint committee and to its distinguished witness that the hearings were conducted in an atmosphere of dignity, with a notable absence of partisanship, and without resort to sensationalism. Even senators who had been critical of the general, and who differed with his policies, freely paid tribute to the statesmanlike character of the MacArthur presentation, and to the eloquence of his utterances. Perhaps the most trenchant and memorable of all his statements during the course of the Senate hearings, and one that might well be heeded in all the capitals of the world, was his discussion of the futility of war:

I am just 100 per cent a believer against war. I believe the enormous sacrifices that have been brought about by the scientific methods of killing have rendered war a fantastic solution of international difficulties.

In war, as it is waged now, with the enormous losses on both sides, both sides will lose. It is a form of mutual suicide; and I believe that the entire effort of modern society should be concentrated on an endeavor to outlaw war as a method of the solution of problems between nations.

War . . . has become an all-out

effort. It has involved every man, child and woman in the whole world. . . . It is inherently a failure now. The last two wars have shown it. . . . Now, the masses of the world are far ahead of their leaders, I believe, in this subject. I believe it is the massed opposition of the rank and file against war that offers the greatest hope that there shall be no war.

The Reporter

ALTHOUGH the *Reporter* is no longer a brand-new magazine (it is now in its fourth volume), it is still new enough to be unfamiliar to most of our readers. It was to us, until we picked it up for casual reading during the course of a recent trip. Its format is *Time*-sized, its paper is slick, and so is its editorial policy, following the familiar "liberal" line, in the connotation which latter-day semantics have given to that honored word. Its pages are enlivened with pen-and-ink drawings, cartoons, and caricatures of the *New Yorker* variety. It makes its appearance bi-weekly.

The *Reporter's* issue of May 15 contains a timely article on the question which is agitating educational circles today: "Can Our Colleges Survive U.M.T.?" The article traces the development of the historic controversy touched off by the appeal of President James B. Conant of Harvard and

Dr. Vannevar Bush for universal military training and service "in terms so universal as to daze many of their fellow educators." If the Conant plan had prevailed, the colleges of America would have been dealt a crippling blow—a blow, indeed, that would have been fatal to many of the smaller and independent institutions. According to this proposal, there were to be no exemptions or deferments. It meant a uniform and a gun for every boy at the age of 18, except the physically unfit—but they were at least to have a uniform.

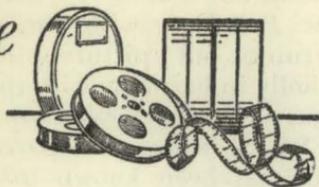
What about the colleges? What about the need of continuing the production of trained, skilled, and educated manpower for the present and future well-being of the nation in terms other than those of actual combat duty? To these compelling questions, Drs. Conant and Bush, in effect, simply shrugged their shoulders.

The grave error of Conant's scheme was that it oversimplified the defense problem by confusing universal, equal, and "all-out" effort with indiscriminate effort.

Fortunately, this extreme proposal met with such vigorous opposition that it was abandoned, and even Dr. Conant had to trim his sails a bit. It was shown that equality of sacrifice does not mean identical sacrifice. A student may in reality serve his country better after finishing his higher education than by sacrificing his advanced education under the pressure of militaristic hysteria. It is obvious that the proponents of U.M.T., from 1947 on, have badly overplayed their hand, particularly in depicting this Prussianization of our American way of life as something inherently good, democratic, and character-building.

For the time being the American system of higher education has been saved. The panic, which was in some part created by the Conant plan, has largely blown over. . . . Some college administrators are still worried; but indications are that the fall term will start with nothing more serious than a mild drop of perhaps not much more than ten per cent. . . . The colleges that had nightmares of total collapse will continue through at least one more year of chronic, but not critical, difficulties.

The



Motion Picture

THE CRESSET *evaluates one of the world's most powerful forces*

SOME interesting news items pertaining to the world of the cinema have come to my notice.

Director William Wilder, just back from a three-month tour of Europe, tells of an innovation undertaken in picture-making by René Clair, the brilliant French film director. Mr. Wilder says, "René Clair just made *La Beauté du Diable*, based on *Faust*, in two languages simultaneously—in French and in Italian."

This may be an important step forward in film-making. Mr. Wilder declares:

It's one way that producers can raise money. They'll promote money in two different countries for a film. Then each country gets the film in its own language. Since four-fifths of your time on a movie set is spent in changing camera set-ups and lighting, this procedure would save much of the overhead. You could shoot a scene in French, then, with the same lighting and camera set-up, do the same scene right afterwards in Italian.

Interest in the dual-language

technique has been great enough, Mr. Wilder reports, to justify the prediction that this is an important new trend, especially in the production of European films.

Delegates from the U.S.S.R. are celebrated walkers! Several years ago they walked *out* of the annual International Film Festival; in mid-April of this year they walked right *back into* the fourth International Film Festival, held in Cannes. Delegates from thirty nations were guests of the municipality of Cannes and of the French government for this meeting. The world-famous resort town afforded many attractions in addition to the motion-picture exhibitions presented each day. Controversial films were previewed by a special committee. *Puppetoon*, made by Czech producers, and the Russian documentary *Liberated China* were ruled out by the committee because both presented a strong anti-British, anti-American, and anti-French bias. Only one American film, the popular *All About*

Eve, received special honors. But since *All About Eve* had been shown abroad commercially, it was not eligible for the grand prize award.

Let us turn for a moment to Germany. In a special dispatch to the *New York Times* Richard F. Hanser describes the violent protests that were stirred up by the release of Veit Harlan's production *Unsterbliche Liebe*. This film, based on a novel by Theodor Storm, is a dull and mediocre offering. In itself it is entirely without political implications. But it has become a storm center because the German people have not forgotten that Herr Harlan was an important figure in Hitler's Nazi film industry. They remember very clearly the vicious, hate-filled anti-Semitic pictures he wrote, directed, and produced. Herr Harlan was acquitted by the courts. But, says Mr. Hanser,

morally he is far from clean in the eyes of Germans of good will. No matter what the courts said, the reek of the gas ovens is inseparably associated with his name. How the Germans receive his first postwar film has become a test of "the state of the German soul today," according to a wide section of the press.

News from Moscow indicates that, despite high-level supervision, the Soviet film industry has been having its share of troubles. No less a personage than the famous

military hero Marshall Kliment Voroshilov has been charged by the *Politburo* with the task of turning out pictures that are wholly in harmony with the party line. This is no easy task in the U.S.S.R., where the government line has been known to change abruptly whenever there is a shift in the political winds. According to I. Bolshakov, the Minister of Cinematography, "two themes dominated Soviet film-making in 1950. One sought to expose the machinations of the war-mongers, while the other aimed at depicting the creative activity of the Soviet people, the builders of Communism."

It is customary, says Bolshakov, for Soviet films to be made with a fine regard for "irrefutable facts of history." This in spite of the fact that Soviet films calmly ascribe to Russian scientists inventions that rightfully belong to famous persons from many lands.

Is it surprising that Russian writers have found it difficult to supply the number of satisfactory scenarios demanded of them? A warning and a rebuke have been handed down to the harassed writers: More and better scripts in 1951—or else!

In our own land the House Un-American Activities Committee continues to probe the film industry. Its findings are decidedly disturbing. Later this column will

bring a report on alleged Communist influence in Hollywood.

To offset the undesirable publicity resulting from recent pro-Communist disclosures, cinema moguls have rushed into production a series of anti-Communist films.

I Was a Communist for the F.B.I. (Warner Brothers, Gordon Douglas) is based on the real-life experiences of Matt Cvetic, a Pittsburgh steel-worker who served as an undercover agent for the F.B.I. Mr. Cvetic recently told his story on several nationwide radio programs, and the *Saturday Evening Post* carried a serialized account of his adventures. As it actually happened, this is a moving and inspiring demonstration of one man's loyalty and devotion to his country. Unfortunately, the motion-picture adaptation has been distorted and weakened by the addition of purely fictional touches. Frank Lovejoy plays the part of Mr. Cvetic with dignity, restraint, and conviction. The portrayal of the Communist agents is less convincing. Their villainy is too obvious. Surely anyone but Mortimer Snerd would run a mile if he were approached by such sinister characters! Then, too, there is a dangerous tendency to underrate the enemy's skill and intelligence. Once again what could and should have been a sober, straightforward account of the very real dangers

that confront us today has been turned into a melodramatic "thriller."

The glamorous cast that appeared in last year's outstanding comedy success, *Father of the Bride*, was re-assembled to make *Father's Little Dividend* (M-G-M, Vincente Minelli). Sequels are not always successful. This one is. The reluctant father of the bride of last year is an even more reluctant grandfather of the little dividend this year. But the selfsame little dividend wins the battle—as little dividends always do.

Two outstanding musical films were released late this spring. *The Great Caruso* (M-G-M, Joe Pasternak) presents a sadly garbled biography of the great Enrico Caruso, an almost legendary figure in the world of music. As I have asked so often in the past, I must ask again, "Why did the producer of this picture reject a fine factual account in favor of a sentimental, largely fictional plot?" The real-life story of the famous Caruso is colorful and exciting. It is crowded with stirring incidents. Those who knew Caruso were impressed by his magnetic personality and by many instances of lavish generosity. Concert audiences the world over were held spellbound by the Italian's magnificent voice and by his superb artistry. Only a pale shadow of the real Caruso emerges in the

screen presentation. Although Mario Lanza possesses a superb singing voice and an engaging personality, his artistry—both as singer and as actor—is still undisciplined. Mr. Lanza is supported by three outstanding singers from the Metropolitan Opera Company: Blanche Thebom, Jarmila Novotna, and Dorothy Kirsten. Filmed in glowing technicolor, *The Great Caruso* is beautifully mounted. The music alone is worth more than the admission price.

Of Men and Music (20th Century-Fox, Irving Reis) marks a new experiment in the making of musical films. This is a potpourri of great music presented by great artists. Jascha Heifetz, Artur Schnabel, Jan Peerce, Nadine Conner, and the New York Philharmonic-Symphony Orchestra, conducted by Dimitri Mitropoulos, appear in carefully planned sequences woven around an incident taken from life. This is the first of a series of "concerts on film"

planned by World Artists, Inc.

Italian-born Pier Angeli plays the title role in *Teresa* (M-G-M, Fred Zinnemann) with fine skill. This is the tender story of a neurotic young G.I. and his courageous war bride.

In recent years thousands of war brides have come to our shores. The difficulties of building a new life in a strange land are expertly delineated in *Teresa*. Director Zinnemann deftly mixes realism with sharp and lucid characterizations.

Follow the Sun (20th Century-Fox) is a pleasing, well-made film based on the life and the career of Ben Hogan, a famous name known to all golfers.

Thelma Ritter's fine acting is the one redeeming feature in *The Mating Season* (Paramount).

There are no redeeming features in *My Forbidden Past* (RKO-Radio) and *Valentino* (Columbia). They—well, you know what!



He who fears new truths does not walk the earth freely, for he is obsessed by the need of protecting some private possession of belief and taste.

—JOHN DEWEY

Verse

Let Me Like a Tree

Let me grow to old age like a tree . . .

Not counting up a miser's penny's worth
Of fearful, worn out days, but let me be
Still casting a brave shade upon the earth.

Let me, like a tree, when the great thief
Has stolen all I have, and life is done,
Flaunt my last ecstatic, living leaf—
An insolent, small banner in the sun.

DONALD MANKER

In Praise of Sentimental Tears

Let no one laugh at you that you must weep
when kindness kindles furtive flames in you,
when deeds are good, when truth, so rare, is true,
don't be ashamed that then joy makes you weep.
Tears are the silent sounds stored in your soul
by heavy hours kept outside their goal.

When pain unpitied piles from page to page,
when villains show triumphantly their faces
and heroes fall, symbolical grimaces,
then do not hide in shame your tear-shaped rage,
because these tears are sacred rivulets
with which God makes you pay your unknown debts.

WALTER SORELL

The Word

Christ—a name like crystal,
A name like chimes.
Christ, a cry,
Christ, a curse out of the night.

A battle shout from a just fight,
A word that rings like right.
A wounding word, a sharp sword,
Shattering pride.

Christ, a creed
In one syllable,

A dedication to a deed.
A strong word, hard to say,
A question, a demand for all.
Christ, a challenge
And a call.

Christ, a flung oath of despair
Or a breathed prayer.
Christ, bright as hope and as white,
A burst of light.

FRANCES SWARBRICK

WE ARE greatly encouraged by two recent developments: first, the continuing success of our current campaign for additional subscribers and, secondly, the number of letters we have received commenting on articles which have appeared the past two months.

In our view, the CRESSET does not belong to Valparaiso University or to its staff but to its readers. We therefore welcome a broader reader base and we welcome appraisals of our stewardship. Nor do we expect apologies of those readers who preface their criticisms with regrets that they had not written when what we wrote pleased them. Very few of us write under the compulsion of satisfaction. It takes disagreement to start the ink flowing and a well-stated criticism means as much to us as a commendatory letter.



As is our wont, we shall leave after writing these lines for what would have been a vacation if we were not still in the process of moving our office from Chicago to Valparaiso.

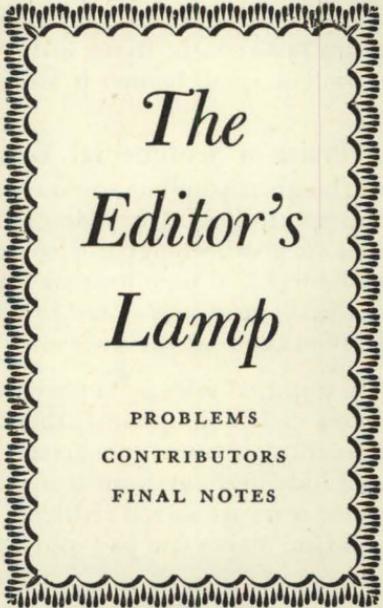
That means that our readers will not be receiving the CRESSET in August. In most parts of the country, nobody reads anything in August anyway so there will be small loss. In September, however, we shall be back with an edition built around the subject of education, an area in which, if we have anything at all to say, we

should be able to say some things rather different than much of the muddle-headed stuff which is being said presently.



Both of our feature writers this month are known from previous writings to our readers. Dr. Wehling is head of the department of government and Mr. Savage is in the school of law at Valparaiso University. Both are writing in

areas to which they bring extensive backgrounds. We especially commend Mr. Savage's article to the careful attention of our readers because it points up a danger which so many of us, in our concern for keeping state and church from transgressing each other's areas, are likely to overlook: the danger of a separation which will weaken both church and state.



The Editor's Lamp

PROBLEMS
CONTRIBUTORS
FINAL NOTES